The Churchman.

VOLUME XVIII. NO. 16. "The Church of the Living God, the Pillar and Ground of the Truth." WHOLE NUMBER, 900.

PUBLISHED FOR THE PROPRIETORS, NEW-YORK, SATURDAY, JUNE 17, 1848. AT NO. 12 JOHN-STREET.

DAILY SERVICE.

"Day by day we magnify Thee."—*Te Deum.*

PUBLIC WORSHIP is celebrated every Week day in this City, as follows:

TRINITY CHURCH. 9, A. M., 3, P. M.
ST. LUKE'S CHURCH. 8, A. M.
ALL SAINTS CHURCH. 6, A. M.
ST. CLEMENT'S CHURCH. 8, A. M.
CALVARY CHURCH. 8, A. M. 6, P. M.
CHURCH OF THE ANNUNCIATION. 8, A. M. 6, P. M.
CHURCH OF THE HOLY COMMUNION. 6, A. M. 6, P. M.; and on Saints days a Second Service, Lecture, and Offertory, 9 A. M.
CHURCH OF THE CRUCIFIXON. 8, A. M.

Calendar, for June.

18. TRINITY SUNDAY.
24. The Nativity of St. John the Baptist.
25. First Sunday after Trinity.
29. St. Peter the Apostle.

JULY.

2. Second Sunday after Trinity.
9. Third Sunday after Trinity.
16. Fourth Sunday after Trinity.
23. Fifth Sunday after Trinity.
25. St. James the Apostle.
30. Sixth Sunday after Trinity.

Poetry.

For the Churchman.

To the Rev. Dr. McVickar, the Soldier's Friend:

LINES

On the death of Gormin, who fell in the battle of life in the summer of 1847.

He is gone, the old man, what a kind, tender father!
Entomb'd be the heart that could e'er wish him ill;
O! I loved him so well that e'en here I would gather
A rose-bud to bloom to his memory still.

He is gone, the old man, let the moist eye of pity,
As dew-drops that hang on the eyelash of morn—
Weep a tear with the gentle, the brave, and the witty;
A tear to ennoble, a tear to adorn.

He is gone, the old man, O! how sore will *He* miss him,
Whose voice woke the music that gushed from the heart;
A spring-tide of song ever flowing for Gormin;
Ah death! how unfeeling to tear them apart.

He is gone! but, Irene, that gem of the ocean,
Whose rose, and whose thistle, and shamrock combine,
Though afflicted, dismantled, and rent by commotion,
O'er a soldier so true, yet a wreath will entwine.

He is gone, the old man, o'er the dark river yonder,
Whose wave never mirrors the blue hills above:
Where the youthful, the aged, in happiness wander,
For peace ever reigns in that fair land of love.

Hark! it comes—'tis the echo, the skies all resounding,
Give back to the welcome, the spirits encore;
List! sphere flings to sphere the glad tidings rebounding,
A hero is landed, his battles are o'er.

Now it sweeps the dark waters on white waving pinion,
It soothes, like an angel, the sick lonely bed—
Now, a champion victorious on death's sole dominion,
A conquest proclaims by the tomb of the dead.

He is gone, my old Friend, may spotless and massy
The stone that enshrines him for ever remain,
And on it traced deeply "requiescat in pace,"
Evoke from each reader the pious amen.

Brooklyn, June 12, 1848. E. M.

Communications.

For the Churchman.

CHRIST'S FAST AND TEMPTATION—NO. VI.

Christ's fast of forty days, and subsequent temptation, first in the wilderness, then upon the summit of the temple, and last upon the mount, prefigured under the Old Dispensation, and typical under the New, and an earnest to the Church of her final triumph.

Pope Innocent's next act was to recover Ancona and other districts which had formerly belonged to the See, and then he began in full power to exercise universal sovereignty over the various monarchs of Christendom. He excommunicated Alphonsus, king of Gallicia. He compelled the king of Portugal to renew his tribute to Rome. He laid the foundations of the Inquisition by sending commissioners to France superseding the authority of the Bishops in matters of heresy. He invested the widow of the emperor of Germany and her son with the kingdom of Sicily. He declared and supported a new candidate for the empire, thus giving rise to a furious war which lasted a number of years. He laid France under an interdict. He re-united Bulgaria and Wallachia to his See. He threatened the king of Hungary with excommunication, and reduced him to obedience. He crowned Peter king of Arragon, demanding of him an oath to be faithful and obedient to his lord, Pope Innocent the third, and obtaining a yearly tribute. He received the submission of the patriarch of Constantinople, subsequently declared his election null, and finally confirmed it by consecrating him. He excommunicated the Venetians. In 1203 he raised the war of persecution against the Albigenses in the south of France, absolving the subjects of the count of Thoulouse from their oath of allegiance; stormed his capital, and put twenty-three thousand to death by the sword. The pope's forces, on this occasion, were under the command of the abbot of the Cistercians, who, when consulted concerning the safety of the Romish inhabitants in the city, said, "Kill all, God will find out who belong to Him." This was truly a "fit subject of fit Head." Shortly after this, he laid England under an interdict; upon king John's refusing to receive Langton as archbishop of Canterbury on the pope's nomination, the whole kingdom was instantly put out of the pale of Christianity—the churches were closed—the dead were buried in highways without any funeral solemnity, and the sacraments prohibited—the king was excommunicated, and his subjects absolved from their allegiance. His last public act was to convene the fourth Lateran Council; the like pompous assemblage was hardly ever before witnessed, being a convocation of the whole ecclesiastical world, at which were present the two patriarchs of Constantinople and Jerusalem, the deputies of the patriarchs of Alexandria and Antioch, four hundred and twelve bishops, and ambassadors from all the Christian kings; which was in fact a declared submission of the whole civilized world at the footstool of the popedom. The pope, now possessed of all "the kingdoms of the world and the glory of them," is called upon to resign them by death. Feeling his end to be approaching, he carries in public procession the Veronica, a picture of our Lord on a napkin, from the Church of the Holy Ghost to St. Peter's, and back again—composes a prayer in honor of the picture, and grants a ten days indulgence to those who should visit the idol. As he lived, so he died, a worshipper of false gods, and above all of the gods of this world who had blinded his eyes with the false glitter and vain show of earthly things, until he fell under that withering rebuke of our Lord addressed once to his boasted predecessor, as before it had been to the devil, "Get thee hence, Satan, for it is written, thou shalt worship the Lord thy God, and Him only shalt thou serve." For what is he but Satan, that shall propose any other object of worship, whether of saints, or images, or pictures? What but an apostate, an adversary to God?

How aptly did Solomon, led away by his strange wives, typify the Head of the Roman Church, who, when raised to the height of temporal dominion, was led away from the true worship of God into all manner of idolatry! Statues with their shrines, and an endless round of vain ceremonies were multiplied by him to an almost infinite number; the whole territory of the Church was partitioned off into sacred principalities, each having their reigning patron or saint, (St. Peter at Rome, the Virgin at Loretto, St. Rosalie at Palermo, St. Januarius at Naples; and many more, before whose shrines the true God was but a cypher,)—and the priests and the people, "mad upon their idols," attributed to these stocks and stones the Divine power of healing the sick and working all manner of wonders; each one outrivalling the other in notorious fable and artful legend, by which to exalt their own particular deity, and seeking for bones and relics with which to endow their shrines became so meritorious, that it would absolve from sin and almost canonize as a saint! Innocent had the ominous distinction of setting the seal to auricular confession, indulgence, miracles of bones, images and pictures, and above all the presumptuous claim of the priests to create the Uncreated, and then with a vain worship to fall down and adore the creature their own hands had made; either wilfully misunderstanding, or being blindly prejudiced against the figurative intention of our Lord's words concerning his flesh and blood. We read of Christ's disciples, that "many of them went back and walked no more with Him," because they (like the great father of lies,*) would understand *literally* what was intended *spiritually*, although the gracious Saviour condescended so far as to interpret to these murmuring and offended ones His own meaning, that they as well as all others who should follow their example, might be left without excuse: "He said unto them, Doth this offend you? What and if ye shall see the Son of Man ascend up where he was before? It is the Spirit that quickeneth, the flesh profiteth nothing." As if he had said, 'Why do ye murmur and so misunderstand my words? What and if ye shall see me ascend up with my *body* into heaven? It is My Spirit that must quicken or give you spiritual life; my flesh cannot profit you even could you eat of it; the words that I speak unto you, they are spirit and they are life; they have a spiritual, not a carnal intent, and refer to the life of the soul which can be nourished only by spiritual food.' What spiritual benefit could possibly be derived from a literal eating of the body and blood of Christ? None, for our Saviour Himself hath told us so. He therefore no more intended that we should *literally* eat His flesh and drink his blood, than that we should eat the temple, which also he said was His body, or drink the Rock which is Christ, of which it is said that the children of Israel drank in their journey through the wilderness; all which are but symbols of His suffering humanity, whose body was like the bread broken and the wine poured out, and like the rock pierced, and the temple destroyed to be again rebuilt—visible tokens of the things signified thereby, and which (if we lose sight of their spiritual intention) convey to us no benefit. In the Lord's supper, we who by the eye of faith discern, under the symbols of bread and wine, the Body and Blood of Christ once offered, and eat thereof, have His own blessed promise to assure us, that so surely our souls shall be saved and our bodies raised at the last day—of which the outward act of eating and drinking is the earnest pledge.

It has been already shown how this last temptation, of temporal dominion, led away the corrupt part of the Church into the grossest idolatry and wickedness. We proceed to show to what dreadful persecutions it led. The Dragon, having now in a great measure regained his lost possessions, commences anew, with a ferocity and slaughter far exceeding that of ancient paganism, his former persecutions against all who resist his authority. The Church is again driven into her wilderness state of extreme privation and suffering; and with the supreme temporal and spiritual power of the papacy her great persecution again begins, though it partially commenced with the title of universal bishop. But with the declaration of the pope also as the *Prince of this world*, the horrid and ponderous cars of the Inquisition are quickly set in motion, traversing the length and breadth of Christendom, and crushing by hundreds and thousands, the innocent victims of their fury. The Scriptures are in a great measure suppressed, their preachers being tortured and put to the most cruel deaths; although our blessed Lord with His latest breath commanded them to be preached to every creature under heaven. The "two witnesses," the Old and New Testaments, prophesy "clothed in sackcloth';" and continued so to do, until they were slain by the beast of infidelity "in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified;" and thus ended their testimony. This was done when infidel France abolished the Scriptures by a solemn act of her legislature, and, according to the word of prophecy, the dead bodies of the witnesses were seen lying publicly in the streets. In one of the cities of France, (Lyons,) the Bible was dragged at the tail of an ass, in a procession through the streets in a spirit of demoniacal and frenzied joy; and throughout the whole of the country, and especially in the "great city," was there great festivity and public rejoicings over the death of the witnesses, where Robespierre was the high priest, and Voltaire the lawgiver. But at the stated time, three years and a half, they arose from their graves, and "stood upon their feet, and ascended up to heaven in a cloud," where they were and ever shall be out of the reach of their enemies, who cannot now (however much they may endeavor) suppress them either by torture or the inquisition. The Scriptures are now in a state of great exaltation, constituting, as we believe, the "sign of the Son of man" in the prophetical heavens, visible to all, which before our Lord's second coming He was to display. Before the destruction of Jerusalem it was predicted that the Gospel should be "preached to all nations," and then should the end come,—the end of the Jewish dispensation; to the truth of which fulfilment St. Paul testified when he says, "Their sound went into all the earth, and their words unto the ends of the world," so now also must this prophecy meet with its final accomplishment; which seems already in rapid course of fulfilment, even near to its completion.

But to return to the cruel persecutions of the Roman Universal Monarchy. In the Netherlands alone, more than one hundred thousand of the subjects of Charles V. are said to have suffered by the hands of the executioner. The Albigenses and Waldenses, despoiled of their effects, were driven into the valleys and clefts of the rocks; yet did they not fail, wherever they went, to scatter the good seed of the kingdom, and, as in the first propagation of Christianity, turning the weapons of the adversaries against themselves. The rage of persecution, having spent itself in this direction, having no more wherewith to glut its avarice, yet still thirsting for blood, seeks for more opulent heretics. These it found in Spain. In 1481 an edict was issued against the Jews, who were possessed of immense wealth; and before the end of the year, in the single diocese of Cadiz, two thousand were burned alive. And in the space of one hundred and twenty-nine years, Spain lost in this horrid way, *three millions* of her inhabitants. Besides these were unnumbered ones, whose sufferings no eye but the eye of God was present to pity, who perished in dungeons, of the torture, of confinement, of broken hearts; and of those also dependent upon them for happiness and support. Three hundred and nine thousand also were there, whose after lives were rendered worse than useless by their previously inflicted tortures,—distortion of limbs and features, and idiotism that worst of deaths. If such was the amount of suffering in one single country, where this bloody tribunal unblushingly made no secret of its dreadful wickedness, and where there were fewer victims to make resistance on account of the universality of the Roman faith—what must it have been in other countries, where religious differences did exist, and where this child of hell must exert its malignity in secret, the better to effect its purpose. In Spain, as well as in other papal countries, their great public occasions were considered incomplete without Auto da-fe—when the dark caverns of popery were emptied of their wretched victims, exhausted by pain and famine, and once more brought into the cheerful light of day only as a public show, a festal sacrifice to add a richer zest to the amusements of the day! Of these, but one shall be alluded to, from its comprehending the chief features of those dreadful sacrifices.† . . . . "On the return of Philip II. from Flanders in 1559, by Valladolid, the Inquisition of the city determined to give their king the highest indulgence of his nature and their religion. The whole pomp of the Spanish court was displayed,—the king, his son, his sister, the prince of Parma, three ambassadors, a crowd of dukes, commanders of military orders, bishops, grandees, women of rank, with the tribunals, councils and other authorities; and, as the grand master of the ceremonies, the Archbishop of Seville, Inquisitor general. The first martyr was Don Carlos De Seso, a noble of Verona, son of the bishop of Placenza, distinguished for learning, an eminent servant of Charles V. and a judge. The German reformation had converted him, and he had devoted himself to spreading the Gospel: he was seized, thrown into a secret prison, and, after a confinement of a year and a half, was suddenly told that he was to die. He called for pen and paper, and wrote his belief, which was completely scriptural. He said that "the belief of the Church of Rome was corrupted for centuries, that he would die in the faith of the Gospel, and that he offered himself to God in memory of the suffering of Christ." De Seso's conversion was attempted that night by the monks; but he was firm, and his manliness was so much dreaded that he was brought to the pile gagged, lest he should preach to the people. As he was fastened to the stake, a last effort was made to convert or to disgrace him: he was exhorted to acknowledge Popery. To this insult he replied, with noble constancy, and in a firm and uplifted voice, "If I had time, I should convince you that you are lost by not following my example. Now, be quick, and light the wood that is to burn me." The pile was lighted, and he died.

Eternity only can disclose the vast amount of misery and death inflicted by this so called "Holy Office;" of hearts broken, of wives made widows, of children orphaned, of families beggared. And what are we to think of that *infallible* religion, which could tolerate such a system of plunder and cold-blooded murder? From it, all that is pure and lovely in our most holy faith shrinks back with horror and aversion, and sees in it but the fiend of darkness exulting in human wo The Inquisition lasted for six hundred years, until at last its offspring, Infidelity, lifted up the arm in bold defiance against its parent. Like the encounter between Milton's two heroe's, so met in deadly conflict Popery and Infidelity in the persons of their respective champions,—the Pope and Napoleon, the two mightiest monarchs the earth had ever seen; when, at the foot of Infidelity, Popery fell prostrate as if in her death-agonies, her triple crown beside her in the dust, and, dismantled and dethroned, awaiting in utter helplessness the final stroke of the conquerer which should end her existence. But Sin, the wily enchantress, pleaded for the life of its parent. Popery survived the shock, though dishonored and disarmed, yielding up by stern necessity her imperial power to her legitimate heir and successor, who showed himself truly worthy of his parentage: for, although abolishing the Inquisition, which he thought an encroachment upon his royal prerogative, he substituted an open warfare against all lawful governments; and, upon the pretence of giving liberty, made the whole of Europe one great battle-field, justly claiming for himself (by his own deeds of blood) the name of Apollyon the destroyer, in whose train death and hell ever followed. Infidelity murdered under the specious plea of *liberty*, but Popery under that of *religion*. Every drop of blood thus deceitfully spilt is known and treasured up by Him in whose sight the death of His saints is precious, whose blood (like that of Abel's) is endowed with the mouth of utterance, even of calling down vengeance upon the heads of the persecutors. "He that leadeth into captivity shall go into captivity, he that killeth with the sword shall be killed with the sword." If any man have an ear to hear, let him hear.

In the person of Constantine the Great did Britain possess the high honor of giving birth and a crown to the first Christian monarch the world ever beheld, who at York assumed the royal purple of empire, and under whose protection the true religion rose and was established upon the ruins of ancient paganism. So also in its second establishment, when rising again in its own native strength and majesty, despoiling the powers of modern paganism and Infidelity, Christian Britain stands first and foremost in the mighty warfare, the great and valiant champion of Christendom, and gaining for herself and the Church the laurels of unfading victory. She now beholds the second temple rise, and, though inferior in strength and beauty to the first, yet to the rescued Church, emerging from a long and tedious captivity, was it like the "shadow of a great rock in a weary land;" affording it rest and refreshment, and being also a joyful earnest of that still future and more perfect rest which yet remaineth to the people of God. But let none of us, for whom hath been wrought so great a deliverance, like Israel of old again desire the bread of Egypt, or suffer ourselves to become entangled again with the yoke of bondage. Let us "stand fast in the liberty wherewith Christ has made us free," having our "loins girded, and our lights burning, and ourselves like unto men that wait for their Lord." E.

* Says Jones of Nayland, "If we examine how the devil accommodates the Scripture to his own purposes, we shall gain some insight into the mystery of iniquity and the working of Antichrist. He gives a literal interpretation of a figurative passage; which ought to teach us whence the literal interpretation of such Scripture is derived." He then refers us to the passage quoted by Satan from the Psalms, where the promise is given to Messiah that he should not dash his foot against a stone; applying it literally when he would have him throw himself down from the temple, and thereby forfeit the protection of his heavenly Father.

† See Llorente H. Inquis.

NO. VII.

The Church, while patiently waiting to be avenged of her adversaries, and approaching rapidly to her state of deliverance, was provided with two wings of a great Eagle wherewith to flee the rage of Her persecutors. And with these did the Catholic Reformed Church soar on high, bearing aloft the Word of Life, the everlasting gospel; and which, no longer a dead letter, was to speak with a trumpet-tongue to every nation under heaven, "Fear God and give glory to Him for the hour of His judgment is come." And fearfully did this hour of judgment begin (which is still in its course of fulfilment) when the Church was again delivered from her long state of captivity and persecution. Then the prayers of all Saints offered upon the golden Altar, ascended up in clouds of incense before the throne of God and the Lamb, and descended again to earth in voices and thunderings and a great earthquake. Then were sent upon their dreadful mission the angels having the last plagues, in which is filled up the measure of God's wrath against the persecutors. While these are pouring out upon the earth, the Church is seen in Apocalyptic vision standing upon a sea of glass mingled with fire, a state of security though of suffering, yet singing amid the fire the song of Moses and the Lamb, having like Israel of old passed through the Red Sea, even a sea of persecution and blood, and now freed from more than Egyptian bondage; for when they cried to the Lord "He brought them out of darkness and the shadow of death, and brake their bands insunder;" therefore is their mouth filled with laughter and their tongue with singing, saying "The Lord hath done great things for us whereof we are glad." These are those virgin souls, redeemed from the earth, who follow the Lamb whithersoever He goeth, though the way lead to suffering and death; who have washed their robes and made them white in the blood of the Lamb, not defiling themselves by image worship, therefore are they to be ever in the presence of the Lord, and he that sitteth upon the throne shall lead them to fountains of living water.

The Church, thus free and unfettered, stands with Her eagle wings outspread and Her eager eye piercing into the very heavens, from thence awaiting in faith and patience the coming of Her great deliver, whom, at His coming, She shall soar aloft to meet, with all joy and gladness. But yet the last vial of wrath is to be poured out, and who may say it hath not already begun to open itself upon a world devoted to ruin? Come it sooner or later, the Church is ever safe, while standing upon the rock Christ Jesus; but let Her not rest, even for a moment, upon any of the sundry shoals of human foundation; not even upon a Paul, or Apollos, or Cephas, (the stone of stumbling to the Roman Church,) but upon Christ; for there is none other name given under heaven whereby we must be saved.

As in the time of Solomon and his son Rehoboam, when the Church had arrived at Her highest pitch of earthly grandeur, Her downward course then rapidly began; the Kingdom was rent by schism and rebellion, the greater part being schismatics and idolaters, a *few* only clinging to the house of *David;* so now was it in the Christian Church, the greater part being idolatrous and schismatic, and many who were not idolaters, leaving the apostolic ministry and making *themselves* priests. But as God has promised to restore the remnant of His faithful people, both among the schismatic outcasts of Israel, and the dispersed of Judah; so concerning those of our own times, who have separated themselves from the Church, and like Jeroboam of old have built places of worship and made for themselves priests, not regarding the sacred ordinance of God, may God in His own good time restore and have mercy upon them; even "the God of peace, that brought from the dead our Lord Jesus that great Shepherd of the sheep; may He seek that which was lost, and bring again that which was driven away, and bind up that which was broken, and strengthen that which was sick, both seeking out and delivering his sheep from all the places where they had been scattered in the cloudy and dark day!" But let all such, who are now deceived, be warned in time not to tempt the Lord their God by a wilful departure from any of His known ordinances, presuming upon his mercy although infinite; for safer is it in the coming deluge of wrath, which shall destroy the faithless and disobedient, to be found in the true ark of the Church which has the certain promise of divine guidance and protection.

Having shown, as we intended, the moral and typical nature of our *Lord's fast and temptation*, and how by his overcoming, an earnest was afforded the Church, of Her own future triumph, as well as a warning given to the corrupt part who should be led away in the "day of provocation;" so now, also, would we draw from the subject a lesson, fraught with the utmost importance to every one of us. For Christ was "tempted in all points like as we are yet without sin," and that, too, for our sakes, that he might overcome in our nature those temptations which we could never have overcome for ourselves; that being touched with a feeling of our infirmities he might succor us also when tempted, while relying in faith upon His Word and promises. Preparatory to this, our blessed Lord and Saviour fasted forty days and forty nights, although the prince of this world when he came could find nothing in Him, yet in our nature he did it, and as our ensample, to teach us that by fasting and abstinence we must bring the body into subjection, crucifying its affections and lusts, before we can resolutely overcome the world, the flesh, and the devil. For, as St. Paul says, "He that striveth for the mastery is temperate in all things to obtain a corruptible crown;" how much more earnestly should the Christian champion strive for one incorruptible, that he may so run, as not uncertainly; and so fight, not as one that beateth the air; and thus having been proved and found a worthy combatant in the good fight of faith, and having finished his course he shall receive the crown of righteousness that is laid up for him, "which the Lord the righteous judge shall give" him "at that day, and not to" him "only, but unto all them also that love his appearing."

Let us all, then, be mindful to "use the world as not abusing it," knowing that the fashion of it soon passeth away, that thus we may be prepared to stand in the evil day against the wiles of the devil, and that when he comes to us, (as to our Saviour,) by tempting us to change stones into bread, that is to have recourse to unlawful means in providing for our temporal wants, thus distrusting the providence of God, (which is but too common a temptation) we may successfully resist him with "It is written, man doth not live by bread alone, but by every word that proceedeth out of the mouth of God," and "If God so clothe the grass of the field, shall He not much more clothe you, O ye of little faith?"

If then, the devil should tempt us (as he did our Lord) to cast ourselves down from the temple, that is to leave Christ's Most Holy Church by forsaking Her faith and worship thus foolishly to throw ourselves down from the very pinnacle of safety and happiness into the airy regions of some new and untried way, only to become the sport of every wind of false doctrine, and of our own vain imaginations, and presume upon the ministry of angels to bear us up in our airy flight; let us most faithfully resist the temptation by remembering our Lord's word when similarly tried, "Thou shalt not tempt the Lord thy God."

Should the devil then take us into the exceeding high mountain of earthly ambition, and promise us all the good things that this world can afford, upon the hard condition of bowing down and serving him, thus tempting us to "covetousness which is idolatry," the sin by which Judas fell; let us rebuke the tempter by those words of our Saviour, "Get thee hence, Satan; for it is written thou shalt worship the Lord thy God, and Him only shalt thou serve." Let us refuse even a *crown* at the hands of the Tempter, knowing that henceforth we shall receive greater power and dominion from the Lord our God, who shall shortly bruise Satan under our feet.

Let us all, then, be upon our guard against these three great temptations: a *want of faith in God* our preserver, *Spiritual pride*, and a *love of the world*, which is covetousness or idolatry; for from these spring all other sins of whatever kind they may be; and though we are taught to pray "lead us not into temptation," yet if in the course of our calling we necessarily fall into divers temptations, we must with the apostle James "Count it all joy," knowing that the trying of our faith worketh patience, which must have her perfect work, that we may be perfect and entire, wanting nothing; and that, "Blessed is the man that endureth temptation: for when he is tried he shall receive the Crown of life, which the Lord hath promised to them that love Him." E.

For the Churchman.

When the Holy Ghost declared by the Apostle St. John, "If a man say I love God, and hateth his brother, he is a liar: for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?"*—He enforced a great truth pervading the whole of the sacred volume which He indited, that the love of our neighbor as ourselves, as well as the love of God above all things, is essential to true religion, and that the latter cannot exist where the former is wanting. But among the devices whereby the enemy of truth and righteousness seeks to corrupt the pure word of God, is an anti-Christian theory of justification by faith—decidedly hostile to the true Gospel doctrine on that subject—which assigns to man's social duties a position in his religion far different from that assigned them in the Bible. No careful and unprejudiced reader of that precious volume can fail to see, that while Christ's merits are the only worthy ground of man's justification and acceptance with God, and the grace of the Holy Spirit alone can enable him to be and act as an intelligent and moral being should; yet, by the promised aid of that grace, faith and piety and virtue, the subduing of himself to the pure and humble influences of the Gospel, and extending to fellow men disinterested benevolence of affection, and of diligent and earnest action—in short, the various and comprehensive *deeds* of religion and charity, comprised in the ways of God's laws, and the works of all His commandments and ordinances—are divinely appointed means and conditions of man's enjoying the justification, acceptance, and salvation, procured for him by the mediation of Christ. As truly as the evangelical system is to be found in the doctrines of the Bible, in its precepts, in its details of pure and undefiled religion, in its threats and promises, in the motives it prescribes, in the examples it holds up, and in the account it gives of the great judgment when God's people are to be forever severed from His enemies, and to be taken to the perfect consummation of happiness through their Redeemer; so truly are these views essential to evangelical religion.

Of the love of our neighbor, or brother, or fellow Christian, or fellow man—for they are all one in the Gospel—which is an indispensable part of an evangelical character, there is no where in the Bible a fuller and juster concentrated view, than in the following portion of the thirteenth chapter of St. Paul's first Epistle to the Corinthians:—

"Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself; is not puffed up; doth not behave itself unseemly; seeketh not her own; is not easily provoked; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth."

Worthy of all acceptation, too, is the admirable comment on this heavenly doctrine, which the Church teaches her children, as she has been taught of God—

"My duty toward my neighbor is, to love him as myself, and to do to all men as I would they should do unto me: to love, honor, and succor my father and mother: to honor and obey the civil authority: to submit myself to all my governors, teachers, spiritual pastors, and masters: to order myself lowly and reverently to all my betters: to hurt nobody by word or deed: to be true and just in all my dealings: to bear no malice nor hatred in my heart: to keep my hands from picking and stealing, and my tongue from evil speaking, lying, and slandering: to keep my body in temperance, soberness, and chastity: not to covet nor desire other men's goods; but to learn and labor truly to get mine own living, and to do my duty in that state of life unto which it shall please God to call me."†

Such, according to evangelical doctrine, is an important and essential department—one which the Holy Ghost declares to be greater than all faith,‡ and necessary to man's justification with God‖—of the comprehensive duty inculcated by our Blessed Lord, when He said, "If thou wilt enter into life, keep the commandments."§

The obligation of love to our fellow men is urged upon us with great solemnity, by its being made, according to the Scripture cited at the commencement of this article, a test of our love to God, which, of course, lies at the foundation of all true religion, and without which all profession of religion must be insincere and hypocritical. And for this it is peculiarly fitted. The love of God is set on an invisible Object. Many of its required evidences are of a private nature, the genuineness of which consists in the humility which shuts them out from human observation; and of others, the lenity of the divine law is so great that they are allowed to leave room for large appropriations of time and care to temporal concerns. At the same time, there are very plausible inventions of the "deceivableness of unrighteousness,"¶ which teach that the outward acts and exercises of religion, even the ordinances of God's house, whereby the love of Him is to be professed before men, are by no means essential to true piety, as this, it is thus assumed, can exist as well without as with them. Hence the facility with which the carnal mind can make its Christian profession very cheap and very easy, and make men think, and perhaps work itself up into the perilous delusion, that it cherishes the love of God, when nothing that can be reasonably called effort or sacrifice in His behalf, or even devotion to Him, is made to appear. A decent avoidance of positive offence against the divine laws—a thing which one's reputation, interests, and comfort, recommend on merely selfish grounds—or the exhibition of mere feelings and frames of mind, is often the only proof afforded of the love of God: a proof certainly very partial, and very inconclusive; and yet rendered so plausible by the "unequal ways" of man's judgment, and by the craft and subtlety whereby the devil works upon the selfishness and waywardness of our fallen nature, as often to cause a delusion in its favor as dishonorable to God, and hurtful to the cause of His religion, as it is fatal to the spiritual and eternal interests of the deceived.

The love of man, however, is required to manifest itself by visible and palpable proofs, occuring perpetually, and all around us. He who claims to possess it, and is yet undistinguished for works seen and felt by His fellow men—by those to whom the works bring a blessing, and by those who see how, through them, the kindness and love of God extends comfort, relief, support, and joy, and secures the peace and good will brought to earth by the Saviour—stands confest as a deceived or a deceiving man. The love of God—whatever he may think, or whatever he may pretend—is not shed abroad in his heart. It cannot be, because it requires this love of man as a part and proof of it. It cannot be, because so holy, pure, and disinterested an affection, if genuine, will naturally, and of course, seek its own indulgence in generous acts of love to those who were created after the image of God, and redeemed by His blood.

Nor are we left in the dark as to the measure of this duty. When it is called the loving of our neighbor as ourselves, and the doing unto others as we would they should do unto us, and is represented as a *sacrifice* which we are freely to offer to God; and when, in connection with this idea, it is vested with the high and holy character of deeds done even to our God and Saviour Himself; it is urged upon us in a style not to be innocently misunderstood or evaded. It means something which is to be measured by what we ourselves want for subsistence and for comfort, and by what we ourselves desire others to do for us. It means something which we are to feel as a *sacrifice*—as a desired object foregone, a privation incurred, an *effort* encountered, an inconvenience felt, a risk run, for the sake of others. It means something which we are to feel that we are doing for God and to God, and which should therefore be done in spirit and measure according with that love with which we should love Him because He first loved us.

As a part of the true love of God, this love of man will not, of course, spend itself on what is of the earth. His heavenly nature—that which constitutes his nearest relation to his Maker; that which commended him to the grace and mercy of redemption by the blood of God's only Son; that in which he is, through the true faith of the Gospel, and in the communion of the Catholic Church, to be made the temple of the Holy Ghost, and by His influences to grow in grace, and in heavenly knowledge and virtue, until he come to the everlasting kindom of God above; and that, too, the possession of which, if not thus improved, will but aggravate the guilt of his sins, and the horribleness of the punishment that must ensue—*This* nature, in his fellow men, will attract the warmest and best of the true Christian's love for them, and his most earnest desires and efforts to do what he can for their benefit.

Great stress is laid in the Gospel—in wise and kind consideration of our happiness both individual and social—on the requirement, as an essential part of the love of man, that it be not confined to mere *acts*, however benevolent, disinterested, or holy their character. It must have its foundation laid in virtues and affections of the heart—such as go to the restraint of self-love and pride, and the mortifying and subduing of evil and unkind thoughts, of hostile dispositions, of hasty tempers, of unfriendly passions, of malicious memories, of revengeful indulgences. Line upon line, and precept upon precept, the encouragement and warning of example, and the threatening of punishment, fill the sacred pages, in enforcing this principle and duty. The richest blessings are promised to the cherishing and exercising, in intercourse with fellow men, of the virtues of humility, meekness, benevolence, forbearance, kindness, long-suffering, gentleness, forgiveness, oblivion of injuries, patience, peace-loving, peace-making, and such like. If these things be in us and abound, then have we some of the clearest and most essential evidences which the Gospel requires, of the spirit of Christ ruling in our hearts, and of the love of God being shed abroad therein by the Holy Ghost. But the evil spirit who maintains perpetual warfare against our holiness and virtue, and our spiritual privileges and hopes, knowing full well that such heavenly principles and dispositions are his most formidable opponents, tries hard to diminish their influence, and if possible expel them from the heart. Endless are the lures he holds out to accomplish this purpose. A very large class of these is connected with appeals to the selfish principle—suggesting, encouraging, and constantly endeavoring to strengthen, the idea that the cold, unamiable, haughty, and consequential demeanor, which is so inconsistent with Christian charity, and so mars the beauty and enjoyment of social intercourse, is but the preserving of proper dignity, and of one's just importance; and that there is danger of such love to our brother interfering with our interests and reputation, with our manifesting a proper spirit, and with our security against imposition and injury. He often suggests, too, that it stands in the way of justice, of the proper influence of virtuous indignation, and of security against impending or possible evils. This is an application of precisely the same kind of spiritual delusion whereby satan would reconcile men to sins and iniquities of every description. It should be most jealously watched by the sincere and conscientious Christian. Every feeling and every act of his connected with the infliction of suffering or injury on another, should be most minutely scrutinised. Whatever, bearing, in any degree, unfavorably on a brother, is in accordance with his own prejudices, feelings, desires, or purposes, or inflicts suffering in the same direction to which tend his dislikes, or from which injuries have been experienced by him, he should be well aware, is in imminent danger of involving him in the guilt of violating that love of his brother, without which, if he say he loves God, he is a liar.

No department of Christian duty requires more

* 1 St. John iv. 20.
‡ 1 Corinthians xiii. 2, 13.
§ St. Matthew xix. 17.
† Church Catechism.
‖ St. James ii. 24.
¶ 2 Thessalonians ii. 10.
¶ St. Luke viii. 15.

heart-searching, more self-discipline, more mortification of natural propensities, than this of loving our neighbor as ourselves. The affections and duties connected with it are so fundamental in the Christian life, so comprehensive of virtue and excellence, so identified with the "honest and good heart"¶ which our Lord represents as the proper soil for the growth and fruitfulness of "the word," that we see the wisdom and fitness of the great prominence and value given to it in the Gospel; and of its being, when connected with the love of God above all things, made greater than "all faith." Humbly, then, diligently, and solicitously, and with a just view of the needed self-denials and mortifications of the natural man, let Christians examine themselves and prove themselves, whether they be in that love of God which cannot exist except they love their brother also; and forasmuch as without the Holy Ghost directing and furthering them, they can neither judge aright nor act aright in aught that concerns their spiritual state and duty, let them often approach the throne of the heavenly grace with the prayer provided for them by the Church—

"O Lord, who hast taught us that all our doings without charity are nothing worth; send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace, and of all virtues; without which, whosoever liveth is counted dead before Thee: Grant this for thine only Son Jesus Christ's sake. Amen."

B. T. O.

DR. TYNG'S SPEECH

BEFORE THE "SOCIETY FOR MELIORATING THE CONDITION OF THE JEWS."

Anniversary Meeting, May 10, New-York, as reported in Episcopal Recorder of May 27, 1848.

Mr. Editor.—I am not one of those, who condemn everything that is said and done by Dr. Tyng, and others who generally act with him, in what I believe to be an honest, but mistaken effort to sustain the hundred and one voluntary societies of the age, composed of all denominations of Christians, to accomplish what they believe to be good objects. There is an earnestness about these men, and a self-sacrificing generous temper, which I cannot but admire. Instead of judging them, and censuring what I do not approve, being differently taught, I am disposed to lament and mourn, that their zeal is not more according to knowledge. It is a precious promise of God, made to His Church, that Her children shall all be taught by Him,—and I believe it is yet fulfilled, so far as they humbly wait on Him. True Christians, however, and Christian ministers, are liable to to be deceived: and are so, in a thousand cases, wherein they trust to their own understandings.

That seems to be a noble work, for Christians to unite in, "the Meliorating the Condition of the Jews:" and so it is, in certain aspects, and in a certain way. The Jews, though the avowed enemies of the Gospel—and suffering under the just judgment of Heaven for their great sin, in refusing and rejecting Jesus of Nazareth, as their King, are yet men: and as such they are the proper objects of Christian charity, and prayers, and efforts for their conversion. The Church remembers them on the great day of Atonement, with "Turks, infidels and heretics"—and prays that God of his infinite mercy, "would take from them all ignorance, hardness of heart, and contempt of His Word: and so fetch them home to his flock, that they may be saved, among the remnant of the true Israelites, and be made one fold, under one Shepherd, Jesus Christ our Lord: who liveth and reigneth with the Father and the Holy Spirit, One God, World without End." To our prayers we should join our best endeavors—to procure the conversion and salvation of the children of Jacob.

But how? Not by joining with Presbyterians, and Congregationalists, and Independents! Not by going out of ourselves, from the "one fold;" and renouncing our own Communion (quoad hoc) with the "one flock," of Christ! Not by forsaking our "Father's House," the "Home" of our adoption—and uniting in indefinite, questionable effort, to bring back the Jews to their own land, and to procure for them a literal possession of their ancient city, in the expectation, that at Messiah's appearing, *they* are to be the *special* objects of His favor, and the *peculiar* partakers of his glory. This, though it be the popular theme of Anniversary speeches—and in the opinion of our good brother Dr. Tyng, a cause, "than which, there is not another in the whole circle of Christian effort, more dear to our Lord Jesus Christ,"—I cannot bring myself to regard in any other light, than a *fond fancy*—of earnest but mistaken minds. The Jews may be restored to their own land, as many of the students of prophecy anticipate: and they may in great numbers, "look upon him whom they have pierced, and mourn," and repent, and be converted, at the "appearing of the Son of Man;" and they may become, as MEDE expected, so many burning apostles, like Saul of Tarsus, after his conversion, to carry the glad tidings of salvation to the end of the earth—but that they are to "reign with Christ," I don't believe, in any other sense than is common to the whole New Testament Church. "The promise that He should be the heir of the world, was not made to Abraham, or to his seed, through the law, but through the righteousness of faith." "If they which are of the law be heirs, faith is made void, and the promise made of none effect." To Abraham and to his seed, were the promises made. He saith not, "and to seeds," as of many: but as of one. "And to thy seed, which is Christ." All-Christians are interested in the promise made to Abraham. "As many as have been baptized into Christ, have put on Christ." "There is neither *Jew* nor *Greek*" etc. All are "*One* in Christ Jesus." And if we "be Christ's, then are we Abraham's *seed*, and *heirs* according to the promise."

I believe, with the Dr., "That in that day," (the day of Messiah's glorious Epiphany,) "Jerusalem shall take her stand of predicted glory, and become the metropolis of a magnificent empire." There, it may be, "HE will sit on the throne of His glory:" and his chosen *twelve*, "shall sit upon twelve thrones, judging the twelve tribes of Israel," now "redeemed out of all lands," and "gathered unto him." Of these things, in any literal sense, we would not speak positively. Of one thing we feel assured: and we would rejoice, if our brother saw with us, "Eye to eye." That "magnificent empire" of which he speaks, is the CHRISTIAN CHURCH, "THE KINGDOM OF GOD"—which He hath set up, in the midst of this sinful world, under the administration of His Son Jesus Christ: and therefore called THE "KINGDOM OF CHRIST."

This is the great purpose of Him who made, and who rules the world. "Yet have I set my King, upon my holy hill of Zion. I will declare the *decree*, "The Lord hath said unto me, Thou art My Son, this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possessions." This is that "Kingdom," or Government, against which the "heathen have vainly raged: and the people have imagined, (meditated) a vain thing." "Herod and Pontius Pilate," with the other "Kings of the earth have set themselves," and "the rulers have taken counsel together, against the Lord; and against his annointed; saying let us break their bands assunder, and cast away their cords from us." This is the "Kingdom" of the "Stone"—which will smite the "image" that Daniel saw, "upon his feet, that are of iron and clay, and break them in peices." This is that "Kingdom" which will "become a great mountain, and fill the whole earth."

For the establishment of this kingdom, the way is preparing. The Dr. is right, I suppose, in saying, "Every event that transpires, goes to fix the coming of the Saviour as near." If so, every event that transpires, is a call upon all kings and rulers, and judges of the earth, to be wise, and listen to instruction: to "serve the LORD with fear, and to rejoice with trembling." Now is the time for them, and for all people, "To kiss the Son," and be reconciled to him, and to his dominion: "lest he be angry, and they perish from the way, when his wrath is kindled, but a little."

What is the plain fact of the case? Man being in a state of revolt, from under the government of God, his CREATOR; is invited under a dispensation of mercy, to "repent," and "believe" the glad tidings of salvation prepared for him, under the government of God the Son, as the REDEEMER of mankind. His repentance includes the idea of a *return* unto God—a "renunciation of the Devil and all his works," and an humble submission of the neck to the yoke of Jesus Christ. That he may so "return," and so submit himself, "the kingdom of Heaven" is set up in the world, not of it; and all men are called to press into it. It is proposed to faith—It "cometh not with observation," noise, display; but is wisely adapted for the cultivation of those graces of the Holy Spirit, which need to be restored to man, before he can "see God." This "Kingdom," is coming. For its glorious manifestations in the earth, the redeemed in Heaven and earth are waiting. It will come. "Heaven and earth may pass away, but the Word of the Lord will not pass." It is believed to be near. "The signs of the times," indicate its speedy approach. But who is prepared for its coming? Who will stand when Christ appeareth?

The Christian world is on the eve of the most terrific revolution, or rather, series of revolutions that ever occurred. It is the natural and necessary course of events. The "Seers" have predicted it for a long time. A universal persuasion pervades the masses of society, that the time is near. Thrones are passing away, like the shifting scenes of a dream. Dynasties which have resisted every shock for a thousand years, are falling to pieces, of their own accord: old and established theories of government, which had received the sanction of ages, are dissolving into air; the popular "sea and the waves, are roaring." "Men's hearts are failing them for fear, and for looking after those things which are coming on the earth," for "The powers of Heaven are being shaken."

"The mighty God even the LORD hath spoken, and called the earth from the rising of the sun, unto the going down thereof.

Out of Zion, the perfection of beauty, God hath shined. * * * *

Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about him.

HE shall call to the Heavens, from above, and to the earth, that He may judge His people.

Gather my saints together unto me; those that have made a covenant with me by sacrifice.

And the Heavens shall declare his righteousness: for God is judge himself."—*Ps. 50.*

The long suffering patience of God, has waited nearly four thousand years, during which protracted period mankind have been trying the fruitless experiment, to frame for themselves a form of government, which might last. First came the ASSYRIAN Empire; then the MEDO-PERSIAN; then the GRECIAN, with its changes; then the ROMAN, and its subdivisions—last of all, and in consecutive order, comes the CHRISTIAN, "The Kingdom of God"—as distinguished from the Kingdoms of men. This last shall break in peices, and consume all those other Kingdoms which have gone before it.

"Jesus shall reign where 'ere the sun
Does his successive journies run;
His kingdom spread from shore to shore,
Till moons shall wax and wane no more."

If the foregoing is a just exhibition of the Scriptural quotations, concerning MESSIAH'S glory, and the glory of His abused, deserted, dishonored Church; if He is coming to assert the authority which He left with His apostles; and to set up in all the earth, the "Kingdom" of which, they laid the foundation, upon himself "the chief Corner-Stone," and over which both he and they are to reign forever; then we have a rule by which to try the changes which are taking place about us; and a word of consolation, upon which we may fall back in the most disastrous times. If, as Dr. Tyng says in his Address, which has served as the text for these remarks, "there surely comes a time, when there shall be overturning and overturning, until he, whose right it is shall reign;" we may expect not only that all forms of political organization which do not recognize Jesus Christ, as "head over all," will be dispersed "like the chaff of the summer threshing floor," but that all the other forms of social and religious combinations of men, which vary from "the One Holy Catholic and Apostolic Church," will be abandoned, and dissolved. Presbyterianism, Congregationalism, and every form of denominational Christianity, will be compelled, if not by the force of argument, by a respect for the authority of Jesus Christ, to give place to the Government of Bishops. Let thoughtful minds ponder well, this rule, and apply it.

Fearful times may be anticipated, such as are foreshadowed in the history of the deluge. It is a painful subject for anticipation. Let there be no lightness of speech, when the immortal interests of mankind are involved. Let the Church arise, and put on her most beautiful garments—and go forth in the spirit of her Lord to persude men to come in to her, that they may be saved. With regard to herself, and her own prospects, she has nothing to fear. The fig tree is blossoming, and all the trees of the wood. They are shooting forth their leaves and flowers. When we see these things begin to come to pass, we may know that the "Kingdom of God is nigh at hand." G. B.

May 29, 1848.

For the Churchman.

Rev. Sir,—It seemed to the author of the following communication, that the answer to the uncalled-for attack of Dr. Turner, in a late paper, upon him, should appear where it would be read by those who read that paper. The Editor, on account of *his* sense of propriety and his desire to avoid *personalities*, has refused to give it an insertion. May I ask you to insert it in the Churchman, and oblige,

Your friend and brother,

E. M. JOHNSON.

For the Protestant Churchman.

Mr. Editor,—It might seem, from the communication of the Rev. Dr. Turner, in your last paper, that I had, in an unprovoked and rude manner, said that I lamented there was not authority enough in the Church to abate such a monstrous evil as his continuance in a Professorship in the Theological Seminary, after having published his exposition of the sixth Chapter of St. John. As your readers may not be acquainted with *all* the circumstances, and as by witholding a part of them, it might seem that I had been rude or uncourteous, I beg, in justice to myself, through your paper, to state *all* the particulars of which the Dr. has only mentioned a *part*. In the year 1846, I published a Sermon on "Church Union." In this, I endeavored to show that the *points of agreement* among the three great branches of the Catholic Church were more in number and importance than the *points of difference*. I urged this as a reason for mutual good will between the members of this One Church. Dr. Turner wrote a letter to his friend Bishop Chase, in which he said that I had made a "melancholy exhibition" of myself, in this Sermon, and seemed to think that I ought to be subjected to discipline for having published it. Bishop Chase published his letter. I was thus charged before the public with having published heresy; though *the* heresy was not specified. The thought at once struck me, that if I, an humble presbyter, have done the Church harm by a single Sermon, which probably has been read by few, how much more harm does a Professor in the Theological Seminary, in publishing and endorsing the works of such authors as Tholuck and Jahn, and putting forth an exposition of John vi. so directly at variance with the teaching of the Church Universal? I have seen no reason, from anything that has been written by way of criticism or censure on my Sermon, to alter my mind in a single particular in respect to it. I am quite sure that Tholuck is a Universalist, and that Jahn was made Professor by an Infidel Emperor to disseminate neological poison in the University at Vienna. I do believe, notwithstanding the labored attempts of the Rev. Prof. to prove to the contrary, that the Church universal, through Her most legitimate expounders of Scripture, has ever taught that our Saviour, in the vi. chapter of John, spoke in reference to the blessed Sacrament of His Body and Blood which he was then to institute. I do not deny that individuals have taught to the contrary of this, and do know that the German divines of the new and Infidel School universally teach that our Saviour had, in this Chapter, no reference whatever to the Holy Sacrament. Fully persuaded of all this, I did, in my Sermon on "the difference between the Church and dissent," *acting wholly on the defensive*, when condemning the *abuse* of the private interpretation of Scripture, append the following note:

"What a melancholy thought it is, that this system of self-interpretation, should, in fact, be recommended by a Professor in our General Theological Seminary charged with educating young persons to become priests in the Church of Christ, instead of leading them to search for 'the mind of Christ' as made known by His Church out of the Holy Scriptures, and by Her Fathers and Doctors who have adhered to the Catholic faith. The works of such schismatics, if not heretics, as Jahn and Tholuck, have been translated and recommended by him; and such comparatively novel and neological expositions as that recently of the sixth chapter of St. John have been put forth to supplant the teaching of the Catholic Church on the Holy Mystery of the Body and Blood of Christ. What a pity there is not authority enough in the Church to abate this monstrous evil!"

I am quite sure your sense of justice will prompt you to afford this a place in the Protestant Churchman. Your numerous readers can judge then between us.

I am, Rev. Sir, yours truly,

E. M. JOHNSON.

For the Churchman.

Mr. Editor,—The recent articles in your paper on the subject of Odd Fellowship have been read by me with no little interest, and the communication from your Boston correspondent in to-day's paper, is one that should be pondered well by the members of the Church. He has given, in part, the cause of the rise and progress of all similar associations; and I only regret that he has not spoken more fully, for he is evidently well qualified to give us some very useful homilies. How often do we hear the complaint of gross negligence on the part of vestries in paying the salaries of their Rectors?—Of Church Schools and other institutions starving for want of support? Why do we hear these complaints? It is simply because the members of the Church do not perform their duty toward each other as a family or household should. They will spend their money to fatten the Romanist, the Methodist, or any one out of their own household, rather than with those in it. In pursuing this course they make the poor of their own communion poorer, so much so, in many instances, as to disqualify them from paying pew-rent, or in any other way contributing to the support or extension of the Church. Is it to be wondered at that those thus proscribed should seek to hold communion with the Odd Fellows? They need employment in their vocations, professional or mechanical, and the members of the Church will not give it to them, neither will the Romanist, the Methodist, the Lutheran, or any of the denominations.

Shall they starve? or shall they not rather join the Odd Fellows, who will take them by the hand and treat them as brothers?

Suppose a merchant or a mechanic, who has done much for the Church, although his means may have been very moderate. He has given liberally in proportion to those means, and has devoted much of his time to the advancement of his own congregation. By some mishap he has lost not only all he had, but finds himself involved in debt, and is in need of employment of some kind to supply his family with bread. Will the members of the Church step forward and assist him? My experience goes to prove that they will do no such thing unless he belongs to the "upper ten." There will be an abundance of expressions of pity, so far as words go; but should he not be so fortunate as soon to be able to contribute to the Church, he will find that his *professional* friends are gradually dropping off. Not so, however, if he be an Odd Fellow. They will patronise him, and very soon he will be on his feet again, by their kind encouragement. If it be desirable, then, to do away with such associations, we must commence at once and teach the members of the Church throughout the land, the necessity of loving one another, not in *word* only, but in *deed*. Let any clergyman or other churchman, who is surrounded by the denominations, and particularly those mentioned above, notice them for a short time, and see whether forty-nine of every fifty do not confine their patronage within their own communion, and at the same time are successfully soliciting from the members of the Church. Then, see whether more than one in fifty in the Church thinks of the necessity thus forced upon them of employing their own physician, lawyer, merchant, or mechanic. Rest assured, dear reader, that this total neglect of our brethren has been, and will continue to be, a frightful source of heresy and schism, and contributes largely to build up associations. Let the clergy see to this; and if they will exert themselves to correct the evil, they will be among the first to realize the benefits resulting from it, not only in the prompt payment, but in the increase, of their salaries. It is idle for us to say that it is illiberal. It exists all around us; and the question for us to decide is, Whether our patronage shall go to fatten others, and in giving it out of the Church, starve and drive from us those in it.

NOT AN ODD FELLOW.

For the Churchman.

A LITTLE THOUGHT.

"IS IT NOT A LITTLE ONE?"

And yet, Mr. Editor, I have the vanity to think that it is not little in importance. It seems not small in quality to him who is about to express it. It has, to his mind, much solemnity and seasonableness. It has warmed his heart to humble prayer for a blessing upon it to himself and his readers. It is this:—

We are now in Ember-Week. There is much talk around us about trouble and distraction in the Church, disturbing novelties, soul-perilling practices, corrupt doctrines, &c., &c. Are there any doing better, on sound evangelical principles, for warding off these evils, if they are more in imagination than reality, and for correcting them if not, than those who, commencing with blessed Whitsunday, are daily accompanying their pastors to the throne of the heavenly grace, with the Church's appointed Ember-Week prayers? It is to be feared that many of our brother churchmen—more shameful thought! that some, even of our clergy—hardly know what those prayers are. Let them, and all other professors of the Christian name, read the sixth and seventh of the "Prayers upon several occasions," and say if, brought to the test of the faith and spirit of the Gospel, with its views of Prayer, and Grace, and the divinely appointed connection between them, a week, four times each year, spent in such daily prayers, is not a most important part of the Christian's service to the cause of Christ.

ANOTHER THOUGHT.

Can there be a better "Evangelical Association," a better "Christian Alliance," than exists among those praying pastors and people, who, "day by day," assemble in houses of God throughout the land, and there draw near to Him with faith, in the same prayers and praises (and *such* prayers and praises as Holy Mother Church provides) and in reading and hearing the same portions of God's Word?

ANOTHER.

Would it not be much better for the cause of the Gospel, if Christians prayed more, and studied the Bible more, and met more frequently in God's house and at His Altar, and had less of scheming, and declaiming, and agitating, and fault-finding, and quarreling?

ANOTHER.

Let the attendants at our daily services be careful to "let" their "light so shine before men that they may see" their "good works"—their works of piety, their works of social fidelity, their works of charity—all wrought in faith, in meekness, in love, diligently, earnestly, disinterestedly, cheerfully, and in very truth and honesty *after their power*—that they may see these things, "and glorify" their "Father Which is in Heaven," for such unmistakeable proof, that the Church is the world's best friend; and that, through prayer and the hearing of the Word, the Lord, from Whom all good things do come, grants to His humble servants that holy inspiration whereby they think those things that are good, and that merciful guiding whereby they perform the same. O. O.

[Our readers will remember, that our last number contained an interesting communication, in regard to St. Matthew's Church (German), in the city of Newark, N. J. After it was in type, we received the following, intended as an addition to it; but our arrangements were such, that we were unable to make room for it. We now insert it as a new communication, and beg to call attention to the reference therein made to the German population of our city. We trust it may awaken a more lively interest in their behalf; and be the means of an effort to provide, more abundantly for them, the Holy Services of the Church.]

For the Churchman.

GERMAN CHURCH, NEWARK, N. J.

At the conclusion of the services,* many of the members of this congregation gathered around the Chancel, and were introduced to the Bishop. Their whole manner evinced the unusual interest which they felt on the occasion.

"A great door and effectual" seems thus to be "opened" in our growing city, to a class of citizens, upon whom the Church, heretofore, has been able to exert but little influence. There are, it is supposed, at this present moment, drawn hither by the reputation of Newark for its manufactures, in which they themselves have no little skill, upwards of five thousand native Germans. All these, with the exception of those who are wedded to the errors of the Roman Catholic system, embracing not more than one quarter of the whole number, are drawn more or less strongly towards the Church. They have observed in their Fatherland the *same Ecclesiastical Year*. All the Festivals and Fasts of the Church are perfectly familiar to them. Christmas and Epiphany, and Ash Wednesday, and the Fast of Lent, and Good Friday, and Easter Sunday, and Ascension Day, and Whitsunday, are with them as "household words," and observed by them most religiously. The Holy Rite of Confirmation is prized by them as a most precious privilege—without which, and the blessings which they believe accompanies it—they are unwilling that their children should go out from the parental roof, and from under the parental eye—to the business of life; while in sickness and in death, it is their joy and comfort to receive the Holy Communion of the body and blood of Christ.—The writer himself has administered it to one of their number—since gone to her rest—under such circumstances; and he can truly say, he never saw more unfeigned humility, more lively faith, or deeper gratitude. And for all these things they seek in vain—with the single exception, perhaps, of the Lutherans—among the different Protestant sects by whom they are surrounded.

The deepest interest is felt in the welfare of this congregation by the Resident Clergy, and, indeed, by the whole Convention. Several services have been held for them in Grace Church, of this city, in which Rev. Mr. Watson, the Rector, was present, and participated; and the first service in the German language was performed by Rev. Mr. Lowell, the zealous and laborious missionary, who is successfully engaged in establishing a "Free Mission Church" in a destitute section of the city. His knowledge of the language was, under these circumstances, of unusual interest and promise—contributing much to the present auspicious results. On Easter Sunday, Divine Service was celebrated, and the Holy Communion administered by Rev. Dr. Ver Mehr, of St. Mary's Hall, Burlington, to about thirty communicants.

To Rev. Mr. Cook, of St. Simon's (German), New York, we feel largely indebted for the active interest which he has manifested, and especially, for the appropriate and impressive sermon which he preached on the occasion of the Confirmation. When will the Churchmen of New York awake up to their responsibility in regard to the German population among themselves? There are, it is said, above sixty thousand in that one city, chiefly of the poorer classes; and yet the doors of but one Church are open for them—a building hardly suitable for the purpose—while the Minister himself, abundant as he is in the labors of his ministerial office, is obliged, in order to support his family, to attend to the arduous duties of a daily school! Where is there a better missionary field? Is it not "white already to Harvest?" M. H. H.

*The services held on Thursday Evening, June 1st, in Trinity Church, during the sitting of the Convention, on which occasion the Bishop administered the rite of Confirmation.

For the Churchman.

BISHOP HOBART'S VIEWS OF AMALGAMATION SOCIETIES—NO. II.

Green. Here comes my friend *Steady*, the very man I wanted to see—Good morning! How do you do? Are you going home?

Steady. Yes! Will you accompany me?

G. With the greatest pleasure. I want to have some more talk respecting *Bp. Hobart's* views on Bible and other Amalgamation Societies. I was mentioning our conversation to a clerical friend of mine, the other day, and he got quite angry.

S. At what?

G. Why at —— It is hard to say precisely; but he went off in a long harangue about charity and liberality; unity and love; the narrow-mindedness of High Churchmen, and the bigotry of Bp. Hobart; and then he corrected himself, and said that he didn't mean that in a bad sense; he was a *true disciple of Hobart*, except in this matter; that he loved him, and always voted with him when he was alive. Here he paused, and I asked him whether his joining Bible Societies would have pleased the Bishop; and this put him into a worse fume than ever, and he commenced another oration.

S. What arguments did he use?

G. He said "There was a time when a man, by becoming a member of a Bible Society, lost caste among his fellow Episcopalians. He was branded as a 'very sorry sort of Churchman'—of 'loose morality,' and 'inconsistent piety,' and decidedly 'hostile to evangelical truth and apostolic order.' But a better time is coming." And he made a pause for lack of breath.

S. What did you say to this?

G. I told him that Bp. Hobart had, to my mind, offered much stronger *arguments* than he had, and shown very serious objections to those societies, on Church principles.

S. And what answered he?

G. That twenty of our present Bishops were to be found among the life directors and members of the American Bible Society; and that as to Presbyters, their name is *Legion*. I told him the passage containing these words referred to the devils who went into the herd of swine, and I did not think the comparison a happy one; and he said he only meant as to the number, and nothing else.

S. How many of those Bishops are to be ranked as consistent Churchmen, as the term is generally understood?

G. Not more than five or six, at the very most; the rest either are, or were at some time or other, *Evangelicals*—I mean, you know, in the party sense of the word.

S. And some of the latter were avowed opponents of Bp. H. in his life time, were they not?

G. I believe they were: at any rate, they have always opposed the principles he advocated.

S. This shows us then, that the aspect of parties remains the same as in his day: those who advocated his principles, and sustained his policy in this Diocese, remain aloof from these societies; those only who constituted the opposition in his life time, or have, since his death, changed their principles, are found among the advocates of these institutions. Observe, too, that it is very unfair to claim that all the clergy whose names are found on the roll of members, advocate the principles of the Society: many are put there without their consent, by the contributions of some well-intentioned, but ill-informed laymen, who mean it for a compliment. They feel at a loss what to do, and let it pass without notice and, some ten or twenty years after, find themselves paraded in the columns of The Protestant Churchman, or some equally vervacious print, as friends of the *great cause*, though its conductors know the contrary all the time.

G. This is really very dishonest, and the fraud is too transparent to deceive any intelligent reader—but we are at your door.

S. Come into my study, and I will show you some of the pamphlets I spoke of. (They enter and take their seats.) This is an answer to an attack upon Bp. H., for his Convention Address of 1822, which I quoted in our last interview—you remember the passages.

G. Oh yes! They were admirable—I studied the whole document with the greatest interest.

S. I will give you this pamphlet when you leave: it is a master-piece of argument, pungency, and sarcasm, and it produced a tremendous effect. It is strange that any decent men, with the remembrance of this in their minds, should venture to talk of the Bishop as sanctioning their views and conduct, and should parade his name at the head of a paper which violates every rule, and contradicts every Church principle which he advocated. Really, one is tempted to paraphrase the exclamation of the sturdy Jacobite chieftain on the field of Sheriff-muir, and cry, "Oh! for one hour of Hobart." What a *legion of rats* would steal away to their holes!

G. My clerical friend said that the success of Bible Societies showed they were *Divine*; and that to fight against them was to fight against God.

S. This is the argument of mere fanaticism; and confounds these human institutions with the Word of God itself. "Think you, (says Bp. H.,) that if every Bible Society was to become extinct, the course of the Word of God would be arrested? Could not Societies for Propagating the Gospel, Societies for Promoting Christian Knowledge, Bible and Common Prayer Book Societies, provide as they have done, and do, for the dispersion of the Oracles of Truth? And, if these institutions did not exist, could not the different Christian denominations in their ecclesiastical judicatories, make provision for the same object? It is an insult to common sense, to confine the distribution of the Bible to Bible Societies."—(p. 17)

G. But, said he, the Church does nothing for the distribution of the Bible.

S. The Bp. would reply "They *do* distribute wherever it is needed, to the extent of their means. These means indeed are limited, because so large a portion of Episcopalians throw their bounty into Bible Societies, strictly so called. And the Bibles distributed by these Institutions, supply frequently the wants of the people, and render expedient the appropriation of the funds of Bible and Common Prayer Book Societies, in whole, or in part, according to circumstances, to the distribution of Prayer Books, for which there is a greater demand."

G. It is objected, that the Bible is degraded to a level with the Prayer Book, because these Societies combine their distribution.

S. Bp. Hobart meets this objection very conclusively—"Do you design to assert (he asks his opponent,) that in the interpretation of the Bible, no human aid is useful or necessary; and, in your horror of every thing connected with the Church of Rome, to rush from the infallibility of general councils, to the more absurd extreme of the infallibility of the judgment of every private Christian, however ignorant or illiterate? The Jeromes, and the Chrysostoms of ancient times, and the Vitringas, and the Patricks, and the Lowths, and the Hammonds, and the Whitbys, and the Hornes, and the Horsleys, of modern days, might have been spared the necessity of their massy volumes, explaining and illustrating the Sacred text, could they have foreseen that there would have risen up "a Churchman of the Diocese of New York," who would be competent, and who would claim the same competency for all, however 'illiterate,' to ascertain without extraneous aid, the meaning of that book, on which they found it necessary to bestow, not only the force of their own intellect, learning, and labor; but the intellect, the learning, and the labor of the ages that had preceded them."—p. 27. "The members of the P. E. Church, who constituted the Bible and Common Prayer Book Society, were deeply impressed with the duty, which seemed to call forth all the energies of the Christian world, of diffusing the knowledge of God's revealed Will, by the gratuitous distribution of the Sacred volume which contains it. They were, however, naturally led at the same time to consider, that the Book of Common Prayer contains the purest exhibition of that evangelical truth which the Bible reveals, and the most correct and interesting provisions for that Divine worship which the Bible enjoins. They, therefore, resolved to devote their exertions to the distribution of this invaluable summary of Divine truth and formulary of devotion, in conjunction with that Sacred volume, whose contents it faithfully exhibits, and whose spirit it has imbibed."—(p. 31.) SEARCH.

[To be continued.]

THE CHURCHMAN.

New-York, Saturday, June 17, 1848.

In The Protestant Churchman of June 10, Professor Turner offers a reply to our defence, some points of which require a brief notice:

"I presume the editor means outward and oral *in connexion with* the inward, &c. But how strange it is, that he should infer that it refers to the Lord's Supper, as a *consequence* of its referring to the one or the other! He seems to take it for granted that to eat the flesh and drink the blood of Christ spiritually, does, of course, imply doing it in connexion with the eucharist. Whereas this is only one of the various ways in which it may be done; the highest and most sacred undoubtedly, but still not the only way. And hence the rubric at the end of "the communion of the sick," comforts the true penitent and believer, with the assurance that 'he doth eat and drink the Body and Blood of our Saviour Christ profitably to his soul's health, *although he do not receive the sacrament with his mouth.*' And so also did Christ's penitent and believing disciples of Capernaum, *a whole year before the Sacrament was instituted.*"

In order to maintain his position, that our Lord's discourse has no reference to the Eucharist, Dr. Turner is obliged to contend that the Eucharist is "only one of the various ways" in which Christians may eat the flesh and drink the blood of their Saviour CHRIST. We know of no authority in the standards of the Church for this opinion. Our Catechism teaches us that the Sacrament of the Lord's Supper is *ordained by* CHRIST Himself as *the means whereby we receive the strengthening and refreshing of our souls by the Body and Blood of Christ;* and our 29th Article says, almost in the words of St. Paul, "that to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the Body of CHRIST, and likewise the cup of blessing is a partaking of the Blood of CHRIST." The Catechism moreover teaches that the two Sacraments of Baptism and the Lord's Supper are "generally necessary to salvation;" whence we infer that the grace of the new birth is, in the judgment of the Church, ordinarily limited to Baptism; and the strengthening and refreshing by the Body and Blood of CHRIST is ordinarily limited to the Eucharist.

Of course we believe that GOD is not tied down to His own appointments; but that He may, and does in *extraordinary* cases, communicate the grace of the Sacraments, when the Sacraments are not outwardly received. One such case is specified in the rubric quoted by Dr. Turner, where a penitent and faithful Christian, at the point to die, and prevented by "*just impediment*" from receiving the Sacrament outwardly, is instructed "that if he do truly repent him of his sins, and stedfastly believe that JESUS CHRIST hath suffered death upon the Cross for him, and shed his blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the Body and Blood of our Saviour CHRIST profitably to his soul's health, although he doth not receive the Sacrament with his mouth." Such an exception is a strong confirmation of the rule that the Sacrament is the *only ordained* way by which we may eat the flesh and drink the Blood of our Saviour Christ. Another rubric appended to the office of the Communion of the sick, provides that "in times of contagious sickness or disease, when none of the parish or neighbors can be gotten to communicate with the sick in their houses, for fear of the infection; upon special request of the diseased, the minister alone may communicate with him." From both which rubrics, says Dean Comber, in his annotations on the office, "it is evident the Church earnestly desires that all her members should receive this blessed Sacrament before they go out of this life, and declares that nothing but an utter impossibility of obtaining it, can excuse us from it; and if that be our case, then (because no man can be obliged to an impossibility) it is enough that we communicate spiritually, as St. Augustine hath long since noted, and our rubric here affirms to prevent the scruples and fears of those who have no opportunity for the outward part; not to encourage the negligence of those who slip their opportunities till it be too late."

We find it difficult to reconcile these authoritative declarations and provisions of the Church with the opinion, that the Eucharist is *only one of various ways*, to receive the grace which it signifies. We did not take for granted, nor do we think that we gave any ground for imputing to us the opinion, that the grace of the Eucharist *cannot* be received separately from its sign; but we confess we did take for granted that the ordinary, and the only ordained, way of eating the flesh and drinking the blood of our Lord, is in connexion with the Sacrament which He has appointed to convey to worthy recipients the heavenly nourishment of the new life.

"'Whitby tells us that his commentary on the passage is designed to prove that Christ, in this chapter, speaks not of *oral* and *sacramental* eating, but only of doing this spiritually by faith in his blood.' I want nothing plainer than this. If it is *not oral and sacramental*, but *only spiritual by faith*, then it is not necessarily in the Eucharist; and ergo the discourse does not directly relate to the Eucharist. (Whitby says, oral AND sacramental. Dr. Seabury speaks of 'authorities in the Church of England, who do not explain John vi. of oral OR sacramental feeding.' This may well be an incidental alteration, arising from the haste of editorial preparation, or even an error of the press; but as the phrases admit of very different senses, their meaning must not be identified.) But Whitby is in every one's hands, and any one can satisfy himself as to his views, if he will take the trouble to look at what he says. It will not be prudent for Dr. Seabury to trust *too much* to the *simplicity* of his readers. The other English authorities agree with Whitby, and are quoted in full, especially Cranmer, in the essay before referred to."

It will be remembered, that the original question was as to the propriety of the omission of references on the discourse in John to other passages which spoke of the Eucharist. Our argument was, that, inasmuch as the discourse was understood by the generality of our Church divines to refer to the grace which the sacrament of the Eucharist was the ordained means of conveying, we had a right to expect the references; and that nothing but the opinion that it had no reference either to the sacrament or to the grace ordinarily, and by divine appointment, limited to the sacrament, could be a sufficient reason for not looking for the references which Doctor Turner has omitted. We think it could only be a misapprehension of our meaning, for which we are willing to take all blame to ourselves, which could have suggested to Dr. Turner the not very charitable insinuation that we were disposed to take advantage of "the *simplicity* of our readers;" (a compliment, by the way, to our readers, which we hope they will duly appreciate.)

As to the change of "and" into "or," we have only to say, that we quoted Whitby correctly; and that having thus quoted him, we cannot be said to have changed *his* language, when in our own discourse we used the phrase "oral or sacramental." If, through perversion or misapprehension of their meaning, we build an erroneous argument on the words we quote, our readers (who perhaps are not quite so *simple* as Dr. Turner supposes) having the quotation fairly before them, have the means of guarding against the error.

It is true, indeed, that we understand the words *sacramental* and *sacramentally*, when used *in opposition* to *spiritual* and *spiritually*, to refer to the outward elements alone, and to be synonymous with *oral* and *orally*, when these latter words are used in connexion with the same subject; and that, with this view, we regarded the phrases "oral and sacramental" and "oral or sacramental" as equivalent. But, if this be an error, we cannot avail ourselves of the apology of *accident*, or "haste of editorial preparation," but wish it to be imputed to sheer ignorance: we knew no better, and are still at a loss to discover the "very different senses" which we ought to have put upon them though we are happy to believe that at least one of our readers is less *simple* than ourselves.

Dr. Turner says: "Now I believe that while Christ *is thus* [i. e. both orally and by faith] eaten and drunk in the Lord's Supper, he is also eaten and drunk by faith in other acts and duties of the Christian life, and that the discourse at Capernaum speaks *generally* of eating and drinking him without limitation to any way in particular; and moreover, if the Eucharist had never been instituted, the command in that discourse would be equally intelligible and obligatory." "The Socinians themselves," says Dr. Waterland, (on 1. Cor. x. 16.) * * are pleased to allow that *in the sacrament* (though they will not say *by the sacrament*) there *may be, and often is*, spiritual manducation." "Where, then," he asks, "do we differ? Perhaps here; that we say, *by the sacrament*, and they, *in the sacrament*, like as in all other good offices." And again: "Now in defence of our doctrine we plead St. Paul's authority, who asserts that the Eucharist is actually a *communion* of CHRIST'S *body and blood*: let them show, that any *common* service, or any *other service, office*, or *duty* (except *Baptism*) is so; and then they will come close to the point." It is true that Dr. Waterland does not interpret John vi. of sacaramental feeding in the Eucharist; still he is far from countenancing the low view that the Eucharist is only one of various ways, in which the Body and Blood of Christ may be received.

"If The Churchman can so easily get reason and argument in the shape of testimonies to this effect from these fathers, let him produce them, and thus entitle himself to the merit of the discovery. This is the very thing I have called on him to do, and which I know he cannot do; and for this plain reason, *that they are not to be found in these writers.*"

We have no doubt that Dr. Turner is sincere in his opinion, and as he seems desirous to awake up some antagonist to his book, it is possible he may succeed. But we feel under no obligation to accept his challenge. We have not affirmed that the fathers interpret John vi. of oral manducation. What we said was that on the *supposition* of our having done so, the facility with which the testimonies of the fathers could be produced should have shielded us from the imputation of resting our cause on the *ipse-dixit* which Dr. Turner was pleased to ascribe to us. Dr. Turner keeps this out of sight, and says, "The reader will bear in mind that the point at issue is the Eucharistic or Sacramental interpretation assumed to be given by those writers of John vi., not what they say about the Eucharist." With due respect, however, we would say that the point at issue is, whether we had not a right, from the opinions of the fathers, as well as the doctrine of the Church, to expect on John vi. a *reference* to the *Eucharist* in a work of Parallel References.

In conclusion we beg to say, in all sincerity, that we had no intention of provoking this discussion, or of saying anything which could give occasion of complaint to Dr. Turner. We thought it strange that whatever might be his views of the Eucharist, there should be no reference to that institution on a passage which is, in one way or other, universally associated with it in the minds of churchmen; but we had no belief that Dr. Turner rested the omission on any theory of the Eucharist inconsistent with the teachings of the Church, much less did we design to say anything, either by affirmation or implication, which would affect unfavorably his "*position*" or his just influence with his pupils. We disclaim these motives, because Dr. Turner seems to think that we have written under their influence. We are not aware that we have ever furnished just grounds for this imputation; and we shall endeavor in future to be more on our guard against furnishing even the semblance of such grounds.

The Rev. Francis Vinton, Rector of Emmanuel Church, Brooklyn, has been elected to the Episcopate of Indiana.

"An humble Member of the Church" inquires of us, whether, in the absence of authority in such matters, the clergy of the diocese will not read the thanksgiving *for Peace and Deliverance, etc.*, in their Churches, upon the Sunday next after the Proclamation of the conclusion of the treaty with Mexico.

☞ We have but a line to call attention to the excellent Address of Mr. Louderback, on our fourth page, before the "Sons of Temperance," &c.

The "Acadia" brings but little additional information from Italy. Tranquillity is restored at Rome, though on what basis does not very clearly appear. It is supposed that the Pope will not personally declare against Austria, but allow his Ministers to do so. In another column will be found a full account, by a Romanist, of the recent attempts to compel the Pope to act in accordance with the popular will.

The Papal Nuncio at Vienna has demanded his passports. Austria appears disposed to renounce all allegiance to the Papal See. An imperial decree dissolves the Jesuit and Redemptionist Congregations. The official Journal has called upon the Bishops, in consequence of the Roman troops appearing in arms against the Austrians, to consider what steps are necessary to be taken to get rid of any relation of dependence upon Rome.

In France all is confusion. The Abbe Lacordaire finding it, as he says, "beyond his strength to harmonize, as he had hoped to do, the pacific duties of his religious profession with the difficult functions of a representative of the people," has resigned his seat in the National Assembly of France.

M. Lamartine has resigned his seat in the Commission appointed by the Assembly to propose the project of the Constitution. Coquerel, the "Protestant Pastor," is one of this Commission. At the opening of the Assembly, he threw himself in the way of the hasty destruction of the Church, and moved the appointment of a distinct Commission, in order that the relations of Church and State should be calmly and impartially examined; and carried the point.

In the House of Lords, on Friday, May 18, the Bishop of Llandaff (Dr. Copleston) moved an address to the Crown on the subject of the presentation of incompetent nominees to the Crown benefices in Wales. The gravamen of the Bishop's charge lay in the now daily more obvious necessity of providing for the spiritual instruction of the people of Wales in their native tongue. A discussion ensued, in which the Lord Chancellor and the Bishop of St. David's took part.

Lord Stanley presented, the same evening, a petition from certain of the clergy against the arbitrary and unlimited power recently claimed by the Crown in the matter of the confirmation of Bishops. His Lordship coincided with the petition, and thought some check reasonable on the part of the Church upon the appointment of unqualified persons.

The second reading of the bill for *compelling* the grant of sites in Scotland to Presbyterians, of the "Free Church" denomination, was taken, somewhat suddenly, on the 17th. The majority was, in consequence, about four to one in a small house. On the motion for going into committee the opposition rallied, and there was a smart debate.

The second reading of the Jewish Disabilities Bill was moved in the House of Lords on Thursday evening, May 25. The Archbishop of Canterbury and the Bishops of Oxford were among the opponents of the Bill. The Bishop of St. David's (Dr. Thirlwall) spoke in its favor. On the division there was a majority of 35 against the second reading. The vote stood 128 to 163. The Archbishop of York, and the Bishops of St. David's, Worcester, Manchester, and Bishop Hampden, voted in favor of the measure. We hope to find room, next week, for some of the speeches.

The General Assembly of the Presbyterian Church of Scotland have adopted a petition to the House of Lords, against the removal of Jewish Disabilities by a vote of 112 to 5.

The one hundred and forty-seventh Anniversary of the Society for the Propagation of the Gospel in Foreign Parts, was held on Tuesday, May 16, in St. Paul's Cathedral, and attended by the Archbishop of Canterbury, the Bishops of Bangor, Norwich, Ripon, Salisbury, Peterborough, Worcester, St. David's, Lichfield, Oxford, and Chichester; the last named of whom (Dr. Gilbert) preached the Sermon from Matt. v. 16. About one hundred of the metropolitan Clergy were present. The Lord Mayor, and the civic authorities were in attendance.

The Anniversary Festival of the Sons of the Clergy was celebrated on Thursday, May 18, in the usual way, by a full choral Service, and a Sermon by the Rev. Thomas Dale, in St. Paul's, and afterward by an entertainment in Merchant Tailors Hall. The amount collected was £320.

On the Fourth Sunday after Easter, May 21, the Bishop of London administered the Holy Rite of Confirmation, at the Royal Military Chapel, St. James's, to 230 Soldiers of the household brigade, in the presence of the Queen, the Duke of Wellington, and a number of the nobility.

The Rt. Rev. Dr. Kyle, Bishop of Cork, died at his residence in Dublin, on the 17th of May.

In a Convocation of the University of Oxford, held on the 18th of May, the honorary degree of D. C. L. was conferred upon the Right Rev. Alexander Penrose Forbes, Bishop of Brechin, in Scotland. The Bishop was presented in a brief laudatory address by the Rev. Dr. Bliss, the Registrar of the University.

New Publications.

LIFE OF CROMWELL, by *J. T. Headley*, pp. 446, 12mo. Baker & Scribner.

The character of Cromwell is one of those historical problems that will ever attract interest, in proportion to the difficulty of solving it. He cannot fairly be called a mere hypocrite, nor a sheer enthusiast, although many things in his conduct and discourse would seem to give rise to a conjecture, that he possessed no small share of each of these opposite characters. He was, unquestionably, a man of pre-eminent vigor of mind and will; of large views and fertile resources.

The testimonials to his purity and patriotism are most conflicting. If you are to believe the Royalist writers, Clarendon, Cowley, etc., he was "a brave wicked man," "a tyrant," etc., we must accept his portrait painted in the blackest colors. But if we are governed by the opinion of the Puritan writers, we shall form a very different estimate. Yet the three best portraits of Cromwell have been drawn by authors who had little personal feeling for him, but who could not but confess his robust and energetic talents and resolution—the poets Cowley, and Waller, and Clarendon, the historian. Not the amiable Mrs. Hutchinson, nor the majestic Milton, nor even the modern admirers of Cromwell, Carlyle and Macauley, have been able to represent the features of his disposition or his individual traits, with such effect and coloring.

Into this discussion we cannot pretend to enter, in a brief notice of this new book of Mr. Headley's, destined, we think, to be popular in New England, the nursery of Puritanism in this country, and, indeed, in most portions of the Northern and Middle States, where the adventurous Yankee has penetrated.

It will be read with eagerness by all who belong to the sects to which Puritanism has given birth; and by many Churchmen, out of curiosity. The writer avows distinctly—"Episcopacy was no more inherent than Puritanism;" and also takes occasion to disdain any intention, on his part, of raising a discussion of the relative merits of Episcopacy and Puritanism, but simply declares, that he regards the struggle solely as one of Civil and Religious Liberty. Still, from the glimpses we have caught, here and there, of the work, we cannot but suspect that most Churchmen might be disposed to consider the author naturally (*i. e.* from the place of his birth, education, etc.) biassed in his views, although perfectly sincere and independent in the expression of them.

It so happens that the present is the first American Life of the Protector, and this gives it a peculiar interest: it includes, of course, a concise view of the whole English Revolution.

LAMARTINE'S PILGRIMAGE TO THE HOLY LAND.—2 vols., 12mo, 324, 314 pp.; Appleton.

An addition to the library of Eastern Travel; in which the French are rich, from the publication of D'Herbelot's Bibliotheque Oriental, to this latest romantic journal of the Poet, Statesman, and Historian. It is an union of diary and autobiographical journal; not a mere book of travels, nor a statistical survey. It is a kind of meditative, journalizing, sentimental Note-Book, in which, occasionally, fine passages occur—generally rhetorical, but sometimes eloquent. There is something of the French taste for philosophical generalities apparent; and something too, of the vague French declamation, from which hardly any of their writers are altogether free.

With regard to actual information we know but little of the East. It is still a land of romance, a place of pilgrimage, a mysterious region. Over it hang the sacred shadows of past events, impalpable and obscure. Yet an interest of the deepest character must ever attach to the Holy Land, as that selected spot, whereon was enacted the greatest drama that has ever yet been performed on this earth.

The Pilgrimage is a pleasant book for summer reading, and will, doubtless, take its place on the same shelf with Chateaubriand and Stevens.

LOITERINGS IN EUROPE; by *John W. Corson, M. D.* In two parts, 397 pp., 18mo. Harper & Brothers.

A pleasant book of travelling sketches, through Great Britain, and over the usual route on the Continent. To this is appended two valuable Lectures on European Charities and Poor; and Observations on Foreign Hospitals and Schools of Medicine, of importance and interest to Students and the Faculty at large.

The Messrs. Appleton have just published an Edition of CÆSAR'S COMMENTARIES with English Notes, Critical and Explanatory, Lexicon, Indices, &c., by Rev. J. A. SPENCER, A. M., in a neat 12 mo. volume of 400 pages. We hope further to notice this valuable addition to the number of good classical works for our academies and colleges.

ELIZA ATWOOD OR THE RESEMBLANCE, is the title of an "authentic Tale," by E. OAKLEY, published by S. RAYNOR, 76 Bowery. Of the good intentions of the writer we do not doubt. From the sentiments and phraseology of the book we presume the author is not of the Church.

From C. S. FRANCIS AND CO. we have another volume of ANDERSEN'S STORIES, entitled, A DANISH STORY BOOK. Of course it will be sought after by all who have seen the previous volumes.

We can only acknowledge the receipt of BISHOP WHITTINGHAM'S SERMON, "The True Glorying," Jer. ix. 23, 24.—— "The Character and Claims of the Episcopal Church," a Farewell Discourse, addressed to the First Constitutional Presbyterian Church and Society of Bath, W. New York, by L. W. RUSS, *their late Pastor*——and the Rev. Dr. H. POTTER'S SERMON, "Submission to Government, the Christian's Duty," from STANFORD & SWORDS.

We continue to be indebted to BERFORD & Co. (2 Astor House) for LITTELL'S LIVING AGE.

Foreign Intelligence.

ENGLAND.—The Rev. Richard Waldo Sibthorp has erected a range of houses, near Lincoln, for fourteen inmates, who, on entrance, will each have £2 given them, and afterwards 5s. per week, with two tons of coal, and a new cloak every year.

An order in council has been issued, substituting a money payment of £600 a year to the Dean of Exeter for certain property belonging to him in right of his office, and hereafter to be vested in the Ecclesiastical Commissioners.

Subscriptions have been set on foot to enable the Rev. G. C. Gorham to prosecute his suit in the courts of law against the Bishop of Exeter. It is also stated that the Attorney-General will very shortly issue a *quare impedit* against the Bishop, in the case of the Rev. Mr. Gorham; and that the Court of Queen's Bench will be moved for an order of costs against the Bishop, in the case of the Queen *vs.* Latimer.

ITALY.—The following full and graphic account of the late difficulties of the Pope, is from a letter in the last Freeman's Journal, addressed, as is said, to the Very Rev. Dr. Milley, by a personage of high distinction in Rome, and, from his position, necessarily acquainted, throughout their minute details, with the singular progress of events in the Eternal City.

ROME, May 3, 1848.

Since my lettter of the 28th ult., the complexion of affairs here has strangely altered: from comparative tranquillity, we have been suddenly immersed in the depths of anarchy and confusion. On the evening of the 28th, after post hour, a deputation waited on his Holiness, with a petition from the Roman people (as was said) demanding an open declaration of war against the Austrians. I should premise that for some time back the minds of the people had been excited by the publication of the recitals of no end of cruelties exercised by Croats and Austrians against any of the Pontifical soldiers falling into their power; the pretext for these pretended brutalities, that such soldiers were no better than banditti or freebooters, with no title to the rights of war—that having made an unprovoked attack on a neighboring state, whilst their sovereign still continued on terms of peace, no formal declaration of war having been made on his part.

On the 29th, his Holiness summoned a consistory of cardinals to consider this petition. Previously, the ministers unanimously tendered their resignations, which were received. The result of the conclave, was the publication, on the evening of the 29th, of an important allocution from the Holy Father, detailing his entire line of conduct, from the moment of his accession to the Papal throne to the present hour, showing the impossibility of his acceding to the demand of those who called for him to declare war—such a step being entirely incompatible with his sacred character, as Vicar on earth, of Christ, the God of Peace; and further, clearly and unequivocally stating that the Papal troops, both regulars and national guard, had crossed the frontier in direct contradiction to the orders, expressly given by him in person to the general officers, on the eve of their departure from Rome.

This was published on Saturday night in the government *Gazette*; the following day (Sunday) passed off quietly; however, one accustomed to such things might perceive beneath the surface no ordinary excitement. One strange step was taken—at the orders of I know not whom—guards of the Nationals were placed on all the gates of the city, which were closed to all egress. It has since transpired that this step was taken, with a view to prevent any copy of the important allocution getting abroad, the effect of which, it was dreaded by the ultras, would be at once to destroy the prestige of the holy war, "la guerre santa."

Monday, the 1st of May, was a day of extreme excitement. At an early hour, a deputation was chosen to wait on his Holiness, to express to him the feelings of discontent, to which his allocution had given rise, and, at the same time, to warn him, that the result of a persistence in his determination not to make a declaration of war, would lead to the most serious consequences—in other words, that he would be stripped, without ceremony, of his temporal power, and that a provisional government would be at once formed.—This deputation was composed of some of Lord Minto's late proteges, and dinner guests, such as Sterbini, Maniani della Rovere, etc., with a mixture of some of the nobility, who have allowed themselves to be dragged through the mud, at the tail of the triumphal car of the vilest of the vile—amongst others, old Corsini, Prince Doria, and Massimo, Duke of Rignano. His Holiness, inflexible in his resolve, refused to receive this deputation; and their return, without success, was the signal for increased murmuring. The Corso was densely thronged; harangues were incessantly made from the windows of some of the radical clubs. In the interim the letters of the cardinals, who were now doubly objects of hatred, on account of their having assisted at the consistory, were seized at the post-office, and the people were publicly invited to assemble at the capital, to hear their perusal; it being insinuated that such would lead to important discosures of secret correspondences, held with the Austrian government. At the residences of several of the cardinals, guards of the Nationals were stationed, with strict orders to use any violence, in the event of their eminences attempting an exit. This indignity was used, amongst others, to Cardinals Della Genga, Bernetti, and Lambruschini. His Holiness, being informed of the indignities to these personages, sent his maggiordomo with an express order, commanding their immediate presence at the palace. With much diffiulty, and after considerable delay, the order of the sovereign was obeyed, in the case of two of these dignitaries; but, with regard to Cardinal Bernetti, the piquet of the National Guard refused point blank, to permit him to leave his residence. Subsequently, his Holiness called for the general in command of the National Guard, Prince Rospigliosi, to whom he gave a written order for the liberation of the cardinal. Incredible as the thing may appear, I state it to you as a fact, that the guard on duty refused access to the general; nay, when he persisted in his endeavor to obtain an entrance, he was threatened by the soldiers with their bayonets. As a proof of the truth of this strange occurrence, I may mention to you that he has since resigned his post, and Prince Rignana Duke Massimo, to whom I have just now alluded, has been chosen by the National Guard to fill his place. Cardinal Bernetti found means to escape from his residence during the night. He, and the others mentioned, are now residing with the Pope, at the Quirinal Palace.

On the 2d appeared a most feeling address to the people from the Holy Father It commenced by emphatically renewing his determination not to declare war, and repeated the statement on his part, that the papal troops had acted contrary to his orders and authority, in crossing the frontier. He then called to their minds his many acts of clemency and liberality, all of which had been repaid by ingratitude of the deepest dye, reaching even to the extent of threatening to imbrue their hands in the innocent blood of his brethren, the princes of God's Church, the annointed of Christ. He then makes use of the touching words spoken by our Saviour, in the Church Service of Good Friday, in reproof of his ungrateful Jewish people—"*Populi meus quid feci tibi aut in quo contristavi te? responde mihi?*"

The concluding works of his address call attention to the spiritual powers which God has entrusted him with, which he boldly threatens to put in force!

This address, issued early on the morning of the 2d, as usual, was affixed to the walls of all the thoroughfares. The infidel party were too much afraid of the consequences of a reaction, to allow so powerful a stimulus to the religious feelings of the masses to remain before their eyes. Accordingly, in every direction, emissaries were employed to tear and remove the address from the walls. Neither the allocution of the 29th, or this document, were allowed to be printed or sold. The copies of the *Roman Gazette* containing the first, were retained in the post office, not being allowed to go forward. This will account for your not receiving such from me. Such is the state of things in which we exist just now; how long such will last, and whether the worst is not to come, are matters entirely of conjecture. I apprehend the latter. His Holiness is now a prisoner in his palace. They dread his leaving Rome. A frightful reaction would be the sure consequence. The lower orders here, when once aroused, are dreadful. The French know that of old. They are, at heart, a religious people; and were they to find that the Pope was no longer amongst them, they would rise at once, and carry all before them. Torrents of blood would be the consequence. The rascals, who now govern as they like, dread much this finale.

Domestic Intelligence.

NEW HAMPSHIRE.—*Convention of the Diocese.*—The forty-eighth Convention of this Diocese was held in Concord, on Wednesday, May 31. At 9 o'clock in the morning, the Convention was called to order by the Bishop. The Rev Mr. Moore declining re-election as Secretary—the Convertion chose Nathaniel B Baker, Esq., of Concord, to that office. After the first hour had been occupied by the usual business, an adjournment was had for divine service. Morning prayer was read by the Rev. Mr. Salter, of Dover, Rev. Dr. Sprague reading the lessons. The Bishop read the ante communion service.

The Rev. Mr. Moore, who was appointed to preach the Convention sermon, not having sufficiently recovered from sickness to perform the duty, his place was filled by the Rev. Dr. Burroughs, who, on a very short notice, kindly consented to supply the vacancy. The sermon (from Amos vii. 2) was very appropriate and acceptable. In the afternoon, the Bishop read his address—which contained many important and excellent suggestions, and was, as usual, rendered highly interesting, although there are not many diocesan acts to be chronicled. The diocese has lost, during the past year, by death and removals, ten of its seventeen clergy—but it cannot be said to be weakened thereby, since every parish but one is supplied, and there are no new internal or external causes of discouragement, but being united in sentiment—under a Bishop for whom but one sentiment is felt—there is every reason to believe that the diocese will advance and prosper as rapidly as is possible under the difficulties by which the Church is surrounded.—*Christian Witness.*

CONNECTICUT.—*Bishop Brownell's Visitations.*—The Bishop visited the parish of St. Peter's, Hebron, on Tuesday, the 23d ult., and confirmed five persons.

In the early part of the day, the Holy Communion had been celebrated by the clergy of the Middlesex and Tolland Clerical Association, before whom a sermon was preached by the Rev. Mr. Emery of Portland

In the evening there was a sermon preached by the Rev. Dr. Jarvis, from St. Matt. xxviii. 12, 13. Besides the Rector, Mr. Hitchcock, and the other clergy who have been named, there were present at the visitation, the Rev. Messrs. Jarvis, of Portland, and Brewster, of Windham.

On Wednesday, the 24th, at St. Paul's, Windham, the Bishop confirmed five persons Evening prayers were offered by the Rev. Mr. Hitchcock, of Hebron.

On Thursday, the 25th, at Trinity Church, Brooklyn, two persons were confirmed. The Rev. Mr. Park, of Pomfret was present.

On the 26th, in the parish of Christ Church, Pomfret, the Bishop visited the school of the Rector, Mr. Park, and in the afternoon confirmed four persons, in the parish church. He also baptized a child; and an adult person was baptized by the Rev. Mr. Camp.

On Sunday, the 28th, at Christ Church, Norwich, twenty-three persons were confirmed in the morning; and in the afternoon, at St. John's, Poquetonock, three persons received the same apostolic rite.

On Tuesday, the 29th, at St. John's, New London, the rite of confirmation was administered to eighteen persons. There were present of the clergy, the Rev. Messrs. Morgan, of Norwich, and Deshon, of Glastonbury.

The Rev. Mr. Coxe, of Hartford, attended the Bishop on these visitations, and was the preacher on each occasion where it is not otherwise indicated.

On Tuesday afternoon, the Bishop left New London for Stonington, accompanied by several of the clergy, to lay the corner-stone of a church in that place—six persons received confirmation at Stonington.

During this visitation of the Eastern portion of his diocese, the Bishop has been cheered by encouraging signs of temporal and spiritual prosperity, in the different flocks committed to his care.

* * * * * * *

At Norwich the new church is now under cover, and will be speedily completed. Taking its beautiful site into consideration, few churches in the land will equal it. Already, it will of itself repay a visit to the town; and we hope no church of any magnitude will be built in this diocese, until it has been inspected; for it seems to have been carried on thus far with equal reference to economy and taste. Its open roof is of beautiful, but simple, construction—and we are happy to add, that the model is kindly presented to Trinity College, for its proposed Architectural Society.

At New London a sister work is going on, as is very well known. The walls of the new church are about half erected, and as the stones are raised by a steam-engine, they will mount rapidly to the roofing. At Norwich we observe that the Portland stone is used; but here the material is brought from the quarries of New Jersey. The architecture of the Norwich Church is early English, while that of St. James's, New London, is of a later period. The former is a simple nave and chancel with sacristy, chapel, porches, and a tower; the latter is cruciform, and has a tower and spire at the north side of the nave.

At New London, the grave of the good and great Seabury, has been enclosed in an iron railing (and a very handsome one) within the last few years, by the liberality of the parishioners of St. James's—but though it is in every way a monument worthy of them, it falls far below what might be expected from a whole diocese. A proposed plan for the new memorial was to be seen at the Rector's, drawn by Mr. Upjohn, at the request of several members of the Committee It is what is called an *altar-tomb*, with a canopy, and is very simple, yet beautiful.—That the diocese will find the means for its erection cannot be doubted; and when both it and the church are completed, we confidently expect that Norwich and New London will give a new direction to the travels of good Churchmen from all parts of the country.—*Calendar.*

Annual Convention.—In compliance with the requirements of the Constitution, the Convention of the Diocese of Connecticut assembled on Tuesday in Witsun-week, (June 11,) at 4 P. M., in St. Paul's Church, New Haven.

The Bishop having taken the chair, the Roll of the Clergy was called by the Secretary, the Rev. William Payne; and a quorum of that order being in attendance, a committee was appointed, consisting of the Rev. Messrs. Payne, Beardsly, and Wiley, to receive and report upon the credentials of the Lay Delegates.

This committee having reported, the Roll of the Lay Delegates was called, and a quorum of that order being also present, the Convention proceeded to ballot for a Secretary; when the Rev. Mr. Payne was re-elected.

The Bishop thereupon pronounced the Convention to be organized; and the rules of the Diocese requiring that it should be opened with the public service of the Church, it then adjourned to 9 o'clock the next day, (Wednesday) for that purpose.

After the adjournment, the Bishop summoned his clergy to meet him in convocation at 8 o'clock the same evening, to take into consideration the best means of supplying the privileges of the Church to those portions of the Diocese which are yet entirely destitute of them.

NEW JERSEY.—*Bequest to Burlington College.*—Miss Rachel B. Wallace, late of Burlington, by her last Will and Testament, bequeathed to Burlington College, the sum of two thousand dollars; of which the interest is to be applied, under the direction of the Bishop of the Diocese, to aid such candidates for holy orders as he may select, in pursuing their theological studies at Burlington College.—*Missionary.*

DELAWARE.—*Annual Convention.*—The Fifty-eighth Annual Convention of the Protestant Episcopal Church, in the Diocese of Delaware, met in Immanuel Church, Newcastle, on Wednesday morning, May 31, at 9 o'clock. There were present, six of the Clerical, (besides the Bishop,) and sixteen of the Lay Delegates. The Rt. Rev Alfred Lee. D.D., Bishop of the Diocese, took the Chair, and the Convention after being organized, took a recess at 10 o'clock, for Divine service.

Morning prayer as far as the creed, was said by the Rev. Jacob B. Smith, the remainder by the Rev. Saml. C. Brinckle. The Ante-communion service was performed by the Bishop—the Rev. Thomas F. Billopp, the Rector of the Parish, reading the Epistle.

The Convention Sermon was preached by the Bishop, after which he proceeded to administer the Holy Communion, assisted by the Rev. Thomas F. Billopp.

The Convention re-assembled immediately after Divine service, and after a short session adjourned until 3 o'clock, P. M.

Immediately after the opening of the Convention at 3 o'clock, the Bishop delivered his Annual Address.

At 8 o'clock, P. M., the church was again opened for Divine service Evening Prayer was said by the Rev Walter F Franklin, and the Sermon preached by the Rev. Andrew F. Freeman. After the Sermon, the Bishop administered the rite of confirmation to four persons—the Rector of the parish reading the "Preface."

Thursday, June 1.—Ascension Day. The Convention met at 9 o'clock, and Morning Prayer as far as the Second Lesson was said by the Rev. Andrew F. Freeman—the remainder by the Rev. J. B. Smith.

The Ante-communion service was performed by the Bishop, assisted by the Rev. J. B. Smith, who read the Epistle. The Sermon was preached by the Rev. Edwin M. Van Deusen. Immediately after the Second Lesson, the Bishop baptized the infant daughter of the Rector of the Parish.

The Rev. Thomas Farmar Billopp was unanimously re-elected Secretary, and Edmund Canby, Esq., was elected Treasurer, *vice* Evan H. Thomas, Esq., resigned.

The following gentlemen were elected the Standing Committee for the ensuing year:

Rev. Thomas F. Billopp, Rev. W F. Franklin, Rev. E. M Van Deusen—of the clergy. William T. Read, Esq., Hon. George B. Rodney—of the laity.

Deputies to the General Convention:

Rev. Thomas F. Billopp, Rev W. E. Franklin, Rev. A. F. Freeman, Rev. John L. McKim—of the clergy; and Messrs. Wm. T. Read, Robert Burton, Edmund Canby, Benjamin Gibbs—of the laity.

The Education and Missionary Committee for the ensuing year:

The Bishop of the Diocese, *ex-officio*, Chairman.

Rev. Thomas F. Billopp, Rev. E. M. Van Deusen—of the clergy; and Edmund Canby, Esq., Edward G. Bradford, Esq.—of the laity.

Trustees of the General Theological Seminary:

Rev. E. M. Van Deusen, and Rev. W. E. Franklin.

The new Parish of "Christ Church, Delaware City," was admitted into full union with the Convention.

The next Annual Convention will be held in Christ Church, Milford, on the last Wednesday in May, 1849.—*Banner of the Cross.*

MARYLAND.—*Annual Convention.*—The Sixtieth Convention of the Diocese of Maryland, which met on Wednesday, the 31st May, was not as full as several of its immediate predecessors, although about 120 members attended. Its proceedings were marked with Christian kindness and courtesy; and it was, upon the whole, one of the most pleasant meetings of the sort which can well be supposed.

The Bishop of course presided; Dr. Hervey Colburn was unanimously re-elected Secretary—John Henry Alexander, Esq, was appointed Assistant Secretary, in lieu of the Rev. Francis A. Baker, who from recent illness was unable to undertake the duty.

The Bishop's Address will be found in another part of our paper; from it and from the Parochial Reports, we gather that the Church in Maryland is still making the same steady progress—not too rapid to be healthy, which has distinguished her career for several years past.

The ordinary business of the Convention was passed through rapidly, and with great unanimity. The Standing Committee, composed of the Rev. Dr. Wyatt, and the Rev. Messrs. Atkinson, Pinckney, and McKenney, for the Western Shore; and the Rev. Messrs. R. W. Goldsborough, Owen, and Crosdale, for the Eastern, was re-elected. A ballot was required by the Constitution, but there was no formal opposition, and only a few scattering votes. The Bishop suggested that the appointment of the members of the ecclesiastical court at the last Convention had taken place at so late a period, that he had been unable to get a meeting of them immediately after the session, for the purpose of organizing as required by the canons. This might throw a doubt upon the legality of their proceedings, should any unhappily be necessary; he therefore suggested, that the appointment be considered null and void, and the same gentlemen re-nominated and confirmed at this Convention, which was accordingly done. The court is composed of the Rev. John R. Keech, Hugh T. Harrison, Henry Williams, Alexander H. Marbury, William H. Rees, Thomas J. Wyatt, and Henry Brown, to serve for two years. The Executive Board of Missions—the Rev. W. E. Wyatt, D. D., Rev. A. A. Miller, Rev. Thomas Atkinson, Samuel I. Donaldson, James Mason Campbell, and Hugh Davey Evans, Esqrs.; and the Trustees for the Fund for Superannuated and Infirm Clergymen—Rev. Thomas Atkinson, Rev. Hugh T. Harrison, Thomas S. Alexander, John Glenn, and Henry A. Thompson, Esqrs., were both re-elected. Messrs. John S. Gittings, and Robert Neilson, whose term of service as Trustees of the Episcopal Fund had expired, were also re-elected. Henry Chamberlain, Esq., was nominated to fill the vacancy among the Trustees of the General Theological Seminary, occasioned by the removal of the Rev. S. C. Kerr from the Diocese.

Only two acts of legislation took place, one a rule of order on the subject of the reports of committees, the other the passage of a canon entitled—

Of Vacant Parishes and Congregations.

A resolution to request the Bishop to ordain deacons under the fifth canon of the General Convention of 1847 was submitted, and led to a good deal of discussion—it was finally referred to the next Convention, by a majority of fourteen.

A report of a committee appointed at the last Convention, on the subject of clerical support, which involved some change of measures with respect to the Missionary and Prayer Book operations of the diocese, and some action on the subject of Bibles and Tracts, also led to debate, and was, with so much of the Episcopal Address as suggested action, referred to a committee, to report to the next Convention.

Confirmations.—On the Sunday after Ascension, in Sherwood Church, Baltimore county, after Morning Prayers by the Rev, F. R. Hanson, of Calvert county, assisted in the Lessons by the Rev F. A. Baker, of Baltimore, the Bishop preached, confirmed three persons, and administered the Holy Communion, assisted by the Rector, the Rev. F. A. McKenney.

Candidate for Orders.—Mr. John T. Pryse, of Calvert county, *has* been admitted, on recommendation of the Standing Committee.—*Church Times.*

NORTH CAROLINA.—The thirty-second Annual Convention of this Diocese, assembled in Wilmington, on Wednesday, May 24. The Convention sermon was preached by Rev. C. McRae. The Bishop being absent through sickness, the Rev. Dr. Mason was appointed President. The usual business was transacted on Thursday, Friday, and Saturday. Divine Service was celebrated each day, morning and evening, and attended by large congregations. On Sunday evening, the Missionary sermon was preached by Rev. Mr. Watson, who supplied the place of Rev. E. N. Forbes, who was absent through sickness. The collection amounted to $250. The officers of the various Diocesan Societies, &c., are the same as last year, excepting delegates to General Convention. John H. Bryan of Raleigh, was elected in the place of Jas. W. Bryan, Esq. The utmost harmony prevailed throughout the important deliberations of the Convention. The Clergy and Laity are of one heart and one mind. The absence of the Bishop was deeply regretted. On Saturday, the following resolution was unanimously passed.

Resolved, That while the members of this Convention sympathize deeply with our beloved Diocesan in the affliction which has severed him for awhile from his duties, and us from his desired presence and services: they have also heard with great joy his gradual recovery from his late grievous illness, and trust that our gracious Lord will speedily restore him to us, and lead us by this chastisement to increased faithfulness.

The Convention adjourned on Monday morning at half past seven; to meet next year in Salisbury, on Wednesday, May 23.

The following is an abstract from the report "on the state of the Church in North Carolina." Since May 1847, there have been 636 Baptisms, and 128 Confirmations. The present number of Communicants is 1886; 6 deacons and 4 priests have been ordained. 6 clergymen have been received into the Diocese and 3 transferred, thus increasing the whole number to 39 active laborers. There are 6 candidates for orders, a portion of whom are pursuing their preparatory studies in the Theological School at Valle Crucis. The amount of money contributed for various diocesan purposes, during the past year, is near $6000, of which $2,348 77 was for Diocesan Missions. This shows a cheering growth of the Church, and an increased liberality on the part of her lay members. We were permitted to make the following extract from the report of the Committee. Every true churchman should rejoice at the increasing attention to that most important subject, *Christian Education*, according to the principles of the *Church*.

"Your Committee would also call your attention to the subject of *Christian Education*. An infidel theory has prevailed, that children cannot be trained to piety; that they should be left to choose their own religion, or that at least, their secular Education should be dissociated from their religious training. But they are no more at liberty to choose their own religion, than to choose their God. There is one true Gospel, one true Church. In the principles of that Gospel, and that Church, we are bound to train them.

"We owe this to GOD. He commands it. 'Ye fathers, bring them up in the nurture and admonition of the Lord,' Eph. vi. 4. We are bound to do every thing for the glory of God. Our children are equally bound. Their Education must have this for its end. The primary object of Education among Christians should be, not the mere temporal advancement of the pupil; but his greater efficiency in the service of God. It should be sought, not by itself or for itself, but as the instrument and auxilar of religion. Otherwise the highest accomplishments are thrown away—nay, worse, they become weapons for evil, and thus render Education an *evil* rather than a *good*.

"We owe it to the CHILD. Only thus can we properly arm him for the warfare of the cross, for which he was enlisted at baptism. It is a gross inconsistency to baptize a child, and then neglect his religious Education; to consecrate him to GOD, and bring him up for the Devil. And this we affectually do, if we only, *let him alone*. Our nature is corrupt. Humanity untrained, tends naturally to sin and error. Ground uncultivated brings forth weeds. Our children must, therefore, be positively trained, in the truth and Church of God. God himself enjoined this duty upon Jewish parents; and through the Apostle enjoins it upon us. It is probably in great part, to enable us to meet this responsibility, that he has made the characters of children so plastic, and invested the parent with such absolute authority; that he may have both the power and right to mould his child for heaven. And by God's grace, it can be done. "Train up a child in the way he should go, and when he is old, he will not depart from it." To a great degree, the eternal destinies of our children are in our hands.

"Your Committee are thoroughly persuaded that the rising generation can be trained to piety. But to accomplish this end, religion must have the chief place in all the Education It should pervade every departmint of instruction. On the week day, as well as on Sunday. *The child of God should be educated as God's child* Your Committee can perceive no way in which to effect this properly, except by placing their secular Education under the control of the *Church*. They belong to her. She should see to them daily, and have the management of all their Education.—*Church Times*

SOUTH CAROLINA—*Monthly Missionary Lecture.*—That for May, was at St. Philip's Church, by the Rector of Grace Church, Charleston, (Rev. W. W. Spear,) and the amount collected for Church Missions was $15,25 cts. The usual statement as to the condition of our Missions was not read, the Bishop being out of town.

Missions of the Church.—Diocesan. From Spartanburgh.—"On Easter-day, I had an attentive congregation of nearly fifty persons—in the afternoon, more than half as many. The responses were made audibly and energetically—indeed I know few country congregations where they respond so well. Prospects are very fair there, and with a Minister, resident at the place, much could be done. If I should remain here another year, I would probably continue to live at Glen Springs much cheaper; but I would spend much time there, and the exercise would be useful. They will need help from abroad to erect the Church, for, although comparatively strong in point of numbers, they are not wealthy. The contract for enclosing the Church building at Glen springs has been let for $384. When the corner-stone will be laid depends upon the workmen—I do not know."—*Charleston Gos. Messenger.*

INDIANA.—*Annual Convention of the Diocese.*—The Annual Convention of the Diocese assembled on Ascension Day, in St. John's Church, Lafayette, Indiana, of which Church the Rev. J.W. McCullough, D.D., is Rector. The Convention was the largest ever held in Indiana; there were present the Right Rev. Jackson Kemper, D.D., the acting Bishop—14 Presbyters, and 19 Lay Delegates. The Bishop administered the communion. The Rev. Fortune C. Brown, Rector of Trinity Church, Michigan City, preached the Convention Sermon. The Rev. Robert B. Croes was re-elected Secretary. Hon. G. W. Dunn was re-elected Treasurer. The Convention proceeded to the election of a Bishop. The Rev. Francis Vinton, Rector of Emmanuel Church, Brooklyn, was elected Bishop of the Diocese, by a very large majority—indeed almost unanimous—and a thousand dollars per annum were pledged by the Convention for his support. The Standing Committee—*Clergy*—Rev. J. W. McCullough, D. D., Rev. Samuel Lee Johnson, Rev. Thomas B. Fairchild. *Laity*—Robert Jones, Senr., Andrew Ingram, and John Taylor. Delegates to the General Convention—*Clergy*—Rev. Andrew Wylie, D.D, Rev. Robert B. Croes, the Rev. J. W. McCullough, D.D., Rev. Solon W. Manney. *Laity*—P. P. Bailey, Joseph M. Moore, Henry C. Carter, and James Morrison.

The prospects of the Diocese are fairer than ever before. Several clergymen have entered upon the field, within the year; Churches are to be built at Pittsburgh and Madison; the Church at Lafayette has been enlarged and beautified; the Churches at Richmond, Logansport, and Bristol are expected to be ready for consecration before the year closes.

Clerical Changes

The Rev. George N. Sleight, (improperly pronounced "Slack,") has taken charge of St. Paul's Church, Whitehall, Washington county, N Y.

The Rev. John Kelly has removed to Manchester, N. H., having accepted a call to become the Rector of St. Michael's Church, in that city.

The Rev. Sanford J. Horton has received and accepted a call to the Rectorship of Grace Church, New Bedford, Massachusetts. He requests that his letters and papers may be directed to him at that place.

Notices.

Notice of Services for the Diocese of New-York.—Having been requested by the Standing Committee of the Diocese of New York to perform Episcopal Services in this Diocese from Easter to the meeting of the Convention in September, and having consented to comply with this request so far as my Diocesan duties will allow, I give notice of my design, God willing, to be in the following places, ready to perform such Episcopal duties as may be desired.

Saturday, June 24, Laying Corner Stone of the Church of St. John the Baptist, New York, 5 P. M.

Sunday, June 25, at St. Thomas Church, N. Y., confirmation, 10 1-2, A. M.

Sunday, June 25, at All Saints' Church, N. Y., confirmation, 4 P. M.

Monday, June 26, Church of the Crucifixion, N. Y., confirmation, 7 1-2, P. M.

Tuesday, June 27, St. Cornelius Church, Governors Island, confirmation, 4 P. M.

Tuesday, June 27, at St. Mark's Church, Williamsburgh, confirmation, 7 1-2, P. M.

Wednesday, June 28, at Maspeth, L. I., consecration, 10 1-2, A. M.

Friday, June 30, at St. Luke's Church, New York, confirmation, 7 1-2, P. M.

Saturday, July 1, Examination of Candidates for Deacon's and Priest's Orders, at the Vestry Room of Grace Church, 9 A. M.

Sunday, July 2, at Grace Church, New York, ordination, 10 1-2, A. M.

Sunday, July 2, at Church of the Holy Comforter, (Seamen's Chapel,) confirmation, 4, P. M.

It is requested that all candidates designing to apply in July for Deacon's Orders, or for Priest's Orders, should, if practicable, be prepared for the Ordination to be held on the first Sunday in July in Grace Church, New York, as announced above. Further notices of services will be hereafter given. The papers of the Diocese will please to publish this notice.

W. H. DELANCEY,
Bishop of the Diocese of Western New York.
April 29, 1848.

A CARD.

FRANK WILLS, Architect, M. C. S., 156 Broadway.

Mr. Wills prepares designs for stone and timber Churches, sepulchral memorials, painted windows; also for houses, cottages, &c.

Agent for Minton & Co.'s (of Stoke-upon-Trent, England) patent Encaustic Tiles, and Warrington's (of London,) stained glass.

To Correspondents.

"N." is in type, but unavoidably crowded out.

We are also obliged to ask the indulgence of several other correspondents.

Acknowledgments.

DOMESTIC MISSIONS.

Since his acknowledgment of the 6th inst., the Treasurer has received the following contributions:

* From St Ann's, Brooklyn, half, 359 43; Sunday school No. 1, 63 05: children of do, for Jews, 1 84; from the church, special, for Domestic, 5—429 32; Trinity ch. Edgefield, S C, 10; Mrs Eliza Dubois, St Anna's, Fishkill Landing, N Y, 5; St Luke's ch, Rochester, W N Y, additional, contribution, 100; Christ ch, Macon, Ga, for the Jews, 14 50; Grace ch. Providence, for do, 34 67; St John's for do, 50 50; Grace ch, 2 members, 3; St Luke's, Kalamazoo, Mich. 10; Trinity ch, Danville, Ky, 32; Christ ch, Gardiner, Me, 38. Total, $726 99.

THO'S. N. STANFORD, Treas.
New York, June 13, 1848. 139 Broadway.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since his report of 6th inst:

From Miss S E Atkins, for Africa, 3; St James's ch, Naugatuck, Conn. 7; Christ ch, Gardiner, Me, 25; S S, Grace ch, Philadelphia, for ed. of 10 children, Africa, 200; Female Miss'y Soc., St Andrew's ch, Mount Holly, N J, Mrs Eliza Kempton, Africa, 3 50; Trinity ch, Portland, Conn. for Constantinople, 10 · do. for Africa, 7—17; St Anna's ch, Fishkill Landing, N Y, Rev Dr Robertson, ann. sub. to Constantinople, 25; Trinity ch, Edgefield Court House, S C, 10; 2 members of Grace ch. Providence, for Africa, 6; do, for Greece, 3—9; through E W Howard, R A. Providence, R I, St Andrew's ch, 5; Grace ch, Sunday offerings, 40 23; do, for Constantinople, 50; All Saints' parish, Frederick co, Md, Sunday school, for China, 17; a friend of missions, Gardiner, Me, for Constantinople, 100; St Thomas's, Brandon, Vt, 3; family mite box, N Y, 3 29; through J B Dow, Treas. Mass., a friend for China, 10; Cambridge, Christ ch, 10; Trinity ch, Bridgewater, 5; St James's ch, Roxbury, 62 83; do, for China, 37 60—100 43; Grace ch, Boston, 50; Sunday schools, for mission schools, Africa, 100—150; St Paul's ch, 4; do, for Africa, 10—14; Trinity ch, Africa, 30; Athens, 40, Young Ladies' Circle, ed., Africa, 25—95; Ch of the Messiah, S schools, ed., Africa, 20; Hanover, St Andrew's ch, Dorcas Society, ed., China, 25; Trinity ch, Marshfield, a lady, 1, St John's ch, Wilkinsonville, 11 25; St Stephen's ch, Pittsfield, for Constantinople, 50; a lady of St Thomas's ch, Taunton, 10; a friend of Foreign Missions, 1 75—503 43; Mrs Henderson, Texas, 6 75; St Ann's ch, Brooklyn, N Y, half, 359 43; do, special appropriation, for Athens, 100; do, for China, 25; Constantinople, 1; Sunday school No. 2, for Africa, 20 87—506 30. Total, $1497 25.

J. SMYTH ROGERS, Treas'r,
New York, June 13, 1848. 61 Wall-street.

THE NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The Treasurer acknowledges the receipt of the following sums since his report of 6th inst:

From James J Jones, by Rev S J Evans, 25; Christ ch, Tarrytown, Rev Wm Creighton, D D, 14 25; St John's ch, St Louis, Mo, Rev Whiting Griswold, 5; and for books sold, 1 25; St Mary's ch, Brooklyn, Rev Thos. T Guion, 5 17; Ch of the Annunciation, Rev Samuel Seabury, D.D, 53 87. Total, $104 54.

Donations and subscriptions thankfully received, by
THOMAS C. BUTLER, Treas'r and Agt.
New York, June 13, 1848. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums, since his report of 6th inst:

From Christ ch, Tarrytown, Rev William Creighton, D.D. 11 99; St John's ch, St Louis, Rev Whiting Griswold, 5; Mis Elizabeth Doyle, Williamsburgh, annual subscription, by Rev S M Haskins, 1; Rev Bailies P Talbot, remittance, 7. Total, $24 99.

Donations and subscriptions thankfully received, by
THOMAS C. BUTLER, Treas'r and Agt
New York, June 13, 1848. 20 John street.

I would hereby acknowledge the offering, of a widow lady in New York city, of $5,00, to the mission at Valle Crucis. Prov. xix. 17.
W. G. FRENCH.
Valle Crucis, Wednesday before Ascension Day, 1848.

FLOATING CHURCH OF THE HOLY COMFORTER.

The undersigned thankfully acknowledges the receipt of 10, to aid him in printing an edition of the Sailors' Manual of Devotions, by the Rev Dr Berrian, for gratuitous distribution among Seamen and Boatmen. The Missionary has been without this book for several weeks, and he earnestly hopes, when he informs the members of the Church, that not a few of those Sailors, who have been reclaimed from a life of profligacy and sin, have ascribed their first serious impressions to this book, that in asking further aid for printing another edition, he will not ask in vain.

D. V. M. JOHNSON,
Missionary in charge of the Ch of the Holy Comforter.

N. B. Donations may be left with Messrs. Stanford & Swords, and Thos. C. Butler, 20 John street.
New York, June 10, 1848.

ATLANTIC DOCK MISSION.

Received from Dr Roosevelt Johnson, 5, towards purchasing books for the Sunday school at Red Hook Point—connected with the above mission.
E. MAGEE, Missionary.
Brooklyn, June 12, 1848.

PROTESTANT EPISCOPAL CHURCH MISSIONARY SOCIETY FOR SEAMEN—NEW-YORK.

The Treasurer acknowledges the receipt of the following sums, since date of last report, 8th May, 1838.

Isaac Fryer, an. subs. $5; Mrs. Henry Fisher, an. 2; J. D. Vermilye, an. 2; J. H. Swords, through B. S. Thomas, 1; G. Merritt, an. 2; S. T. Skidmore, 2; Ship Havre, from Box, 4.91, Co'n from sundry ship's boxes, 34 cts.; Steamship Hermann, from box, 6.68; "The Sailor's Friend," 200; Floyd Smith, Jr., balance of proceeds of fair, 5.38; A. an. through Stanford & Swords, 2; Collections at the Chapel of Our Saviour, through Rev. Mr. Parker, 22.26; Ship Independence, from box, 4.03; Collections at the Chapel of Our Saviour, for Books through Rev. Mr. Parker, 22.83; Juvenile School of Miss Helen B. Rogers, N. Y., through Rev. Mr. Parker, for Books for seamen, 4.06; Kauppe & Cumings, subscription towards debt, 25.—Total, $311.59.
J. DAVENPORT, Treas'r,
June 12, 1848. 10 Platt-street.

Advertisements.

DESK BIBLES, &c.—Publications of the Venerable Society for Promoting Christian Knowledge, &c. London.

4to Bibles, for Desk use, in various styles of binding. Oxford. $4 75 to $11.
Do. Cambridge. $13.
8vo. with references, &c., Apocrypha. $4.
Do. The Society's Family Bible, 3 vols. calf, with plates and maps. $11 50.
Do. do. do. boards. $9 50.
16mo. with Apocrypha and references, calf, $1 62½. morocco, $1 87½.
Homilies and Canons, 12mo. cloth, $1 12½.
Bayley's Liturgy compared with the Bible, 12mo. cloth, $1 12½.
James on the Collects, 12mo. cloth, 60 cts.
Wilson on the Lord's Supper, large type, — 40 cts.
Do. Sacra Privata. do. do. 40 cts.
New Whole Duty of Man, 12mo. muslin, 62½ cts.
New Week's Preparation, 12mo. bound, 94 cts.
Do. do. 18mo. do. $1.
Sutton's Disce Vivere. 12mo. large type, muslin, 60 cts.
Do. Disce Mori, do. do. do. 37½ cts.
These two bound together in calf extra. 2 50.
Taylor's Holy Living. 12mo. large type. cloth, 1 06.
Do. Holy Dying, do. do. do. 1 06.
Spincke's Private Devotions, large type. 18mo. calf extra. $2.
Waterland on Regeneration, and do. on Justification, 8vo. bound together.
Jones on the Church, 37½ cts.
Bishop Andrews's Devotions, translated by Dean Stanhope, bound, 30 cts.
Bishop Ken's Manual of Prayers. do, 25 cts.
Nelson on Duty of Frequenting the Christian Sacrifice, Bd. 31 1-4 cents.
Synge's answer to objections to do. Bd. 25 cts.
Jones on the Trinity. bound, 33 1-3 cents.
Leslie on Deism, do. 33 1-3 cts.
Jones's Book of Nature, cloth, 28 cts.
Potts's Discourses after Confirmation, 25 cts.
And a variety of new and interesting Tracts—some Narrative and others bound in sets.
For sale at No. 20 John street.
Folio and Quarto Bibles complete with Apocrypha, printed by the Society expressly for Desk use, will be ordered for churches, in sheets or in any style of binding that may be desired.
June 17—3t

VAN ESS'S SEPTUAGINT, &c. &c.—The Septuagint, edited by Dr. Leander Van Ess. 8vo. containing all the Canonical Books and Apocrypha, printed on fine writing paper, for the convenience of notes. Also, Hahn's Hebrew Bible, printed in the same manner at Leipsig.
The works of Tertulian. The Tracts of St. Cyprian.
Just received from Hamburg, and for sale by
June 17. STANFORD & SWORDS.

NEANDER'S CHURCH HISTORY.—The History of the Christian Religion and the Church, by Dr. Augustus Neander, translated from the German, by the Rev. H. J. Rose, D.D., second edition, just published. Price $1 75, and for sale by
June 17. STANFORD & SWORDS, 139 Broadway.

PEW in St. Paul's Church, to rent, No. 102, North Aisle—one of the best situated in the Church. Apply at the office, No. 233 Washington street. June 17—tf

MAY REPORT.—The Mutual Benefit Life Insurance Company, (office 11 Wall-st.) have issued, during the month of May, 1848, Ninety-four new Policies, viz:

To Merchants and Traders,	45	To U. S. Consul,	1
Clerks,	2	Sea Captain,	4
Manufacturers,	4	Ladies,	3
Mechanics,	6	Public Officers,	2
Clergymen,	2	Farmers,	2
Physicians,	3	Teacher,	1
Lawyers,	3	Gentleman,	1
Druggists,	1	Publishers,	1
Hotel Keepers,	3	Express Agents,	2
Cashier of Bank,	1	Architects,	2
Agents,	1	Other Occupations,	4

New Policies issued in May, 1848 94

ROBERT L. PATTERSON, Pres't.
BENJ. C. MILLER, Sec'y.
JOSEPH L. LORD, Agent.
JAMES STEWART, M. D., Medical Examiner, 3 Abingdon Square.
☞ That part of the Charter which limited it to 20 years has been repealed, and the Company now exists under a Charter unlimited in its duration. June 17, 1848.

THE SUBSCRIBER begs to inform all Literary persons, Committees of Public Libraries, and Book Collectors generally, that he has added to his stock the present season, ten thousand new volumes, principally received from Europe. He is determined to sell these, as well as every other book that he possesses, at prices unprecedentedly low for cash. In every branch of religious knowledge, not to specify names, he has the writings of the greatest divines, including some of the Greek and Latin fathers. He has a very extensive collection of the Greek and Latin Classics of the choicest editions. In Miscellaneous Literature, all the works commonly on sale, together with books out of print and otherwise very rare, that he thinks cannot be had at any other bookstore in the country. He is also largely supplied with books on the following subjects, viz. Agriculture, Botany, and Rural Sports; Books relating to America; Architecture, Illustrated Books, Atlases, Numismatics, and Works on Antiquities; Biography; Cookery and Domestic Economy; Education; European Topography; Heraldry; Historical and other works relating exclusively to Great Britain and Ireland; Works relating exclusively to the Jews, Lexicons and Dictionaries; Logic, Metaphysics, and Political Economy; Mathematical and Natural Philosophy; Military Books; Musical Works; Natural History and Geology; a large collection of curious and rare pamphlets, bound in vols; Periodical Literature, in whole sets and odd vols, bound; Phrenology, Physiology, and Mesmerism; Poetry, Shakesperiana, and the Drama; 800 vols. Sermons; Translations and Commentaries; Voyages and Travels; Law and Medicine; Chemistry, Metallurgy, Geology, Mechanic Arts, Engineering, Surveying, Banking, Exchange, Assurance, and works on curious and out-of-the-way subjects, which admit of no classification. In short, he flatters himself, there is no similar store in the city, which presents such various literary attractions; and he begs to say that as he is selling exclusively for cash, he is charging the very smallest profit on which the business can be carried on. He invites all to call, that every one may judge for himself.
He has just published the first part of his general descriptive Catalogue. It makes a handsome 8vo. volume, closely printed, of 240 pages. The subsequent parts are in preparation, and will be issued as soon as ready. JOHN DOYLE, Cheap Ancient and Modern Bookseller,
June 10, tf 146 Nassau-st, N. Y.

Poetry.

From the Missionary.

THE RAISING OF LAZARUS.

There was a voice of wailing
In Bethany, that day;
And, darkly on that mournful home,
The cloud of sorrow lay;
And deeply was the fount of grief
In woman's bosom stirred;
And thickly fell its bitter drops,
In each low murmured word.

For never, from that blessed source
Of perfectness above,
Was shed on earth, a purer joy,
Than in a sister's love;
And never pours the bursting heart
A deeper, darker flow,
Than, o'er a brother's wasted form,
A sister's sacred wo.

There was a voice of joyfulness
In Bethany that day,
And brightly, on that happy home,
The sun of gladness lay;
And deeply was the fount of joy
In woman's bosom stirred,
And fervent rose its grateful praise
In each exulting word.

For purer, fuller, holier stream,
Than, in a sister's love,
Flowed never from that blessed fount
Of perfectness above;
And deeper, warmer, gushing tears,
On earth were never shed,
Than fell, that day, upon his neck,
The rescued from the dead.

Oh, ever thus on those who love,
And humbly serve the Lord,
His blessings, and his chastisements,
In mingled stream, are poured;
His chastisements, to bring to earth
Each thought and purpose high;
His blessings, to lift up our hearts,
To Him, above the sky.

Then who, whate'er betide, will doubt,
That all-disposing arm,
Which guides our feet to every good,
And guards from every harm?
Since sorrow, like that darkest hour,
That just precedes the day,
Is only sent, to fit our hearts
For joy's unclouded ray.
G. W D.

For the Churchman.

A SERMON

DELIVERED IN GRACE CHURCH, GALENA, ILL., ON THE SECOND SUNDAY AFTER EPIPHANY, BEFORE MINER'S DIVISION, NO. X, SONS OF TEMPERANCE; IN COMPLIANCE WITH A REQUEST THAT THE RECTOR WOULD PREACH TO THEM.

The appointment of God, the more excellent way, in promoting the Christian virtue of Temperance—as contrasted with voluntary and irresponsible associations.

Yet show I unto you a more excellent way.—*1st Corinthians*, 12: 31.

Every man that striveth for the mastery is temperate in all things.—*1st Corinthians*, 9: 25.

Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God. And such were some of you, but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God.
1st Corinthians, 6: 10, 11.

If the Christian religion be indeed what it professes to be—a revelation of the will of God to man—making known truths, and laying down principles, and imposing duties upon us, as creatures accountable to God, which, without its aid and sanction, could neither be known, nor acknowledged, as having authority or force—then such truths, and principles, and duties, must not only be unchangeable, or the same in their nature, but, also, of perpetual obligation upon us. If this same revelation, thus given, together with the Church, and her sacred institutions, were designed by the Son of God, to be the most effectual means for his moral restoration and renovation; man must exercise himself in vain, in inventing anything that can, possibly, supersede its necessity, or rival its influence and power. Other measures, and modes of operation, and organizations, may originate in the purest purposes, and may contemplate the most benevolent intentions, in working the reformation and moral regeneration of man; but every effort of the kind must prove comparatively abortive, from the want of that, which it is in the power of the Christian religion alone to furnish—sufficient motives as incentives to man, and supernatural aid, in carrying out his high resolves to virtuous effort.

It is of grave importance that these truths should be clearly seen, and never lost sight of in an age like our own, where the restless spirit of man is ever devising something new, as a means of reforming him, and elevating the mass of society to a state of greater purity and virtue; and where all this is sought to be done, not only without the slightest recognition of the motives, principles, and sanctions of our holy religion, but with the reckless assertion, and the practical acknowledgement of it, that man is quite, if not altogether, competent to his own restoration and reformation, independently of any other influence and aid. Such principles and declarations, however, can never be recognized, or tolerated, by the Christian man, who receives the religion of the Saviour, as the divinely-appointed means for his reformation here on earth, and his restoration to perfect happiness hereafter.

That there may be, and is, a wide difference between various associations, having in view the same common object of moral reform of mankind—from that which is perfectly infidel in its fundamental principles, to that which recognizes, in a certain degree, the necessity of the grace of God, to be obtained through prayer, is not, for a moment, to be denied. Nor is it to be questioned, for a moment, that an immediate benefit, or great present good, has been effected, through the agency of such voluntary organizations—breaking down, to a certain extent, the popularity of vice, and withdrawing men, to a certain extent, from influences that cannot fail to brutalize, demoralize, and destroy. And this will be found to have been done the more effectually, and the more certainly, in the same degree, that such organizations have ventured to recognize the necessity (more or less) of the assisting grace of God, in their efforts at reformation.

While we are willing, therefore, to acknowledge, and take pleasure in recording, all the good that has been effected by means of such voluntary associations as that which commands our attention to-night—as Christian Ministers, we dare not fail in directing your attention *to that better way* for all, who will but be induced to test its influence and power. While we freely accord to your institution, that it is, in its way, eminently good; we dare not neglect, as the commissioned Ambassadors of Christ, when preaching before you, to point out how, and in what respects, the Gospel and Church of Christ, with its sacred institutions, are the "*more excellent way,*" for all the purposes of rendering man virtuous, respected, and happy, as well here as hereafter. Our object, then, as those entrusted with a part in the ministry of Christ, and, addressing you in our official capacity, shall be—

1st, *To define* the principle of temperance, and show its true and extensive application; 2d, to show how far voluntary associations may go, in securing its promotion, in the restricted sense of the word; 3d, to propose the more excellent way, set forth in the Gospel, and state the reasons that make it such.

In defining the principle of temperance, and showing its true and extensive application,—as Christian ministers—we must have recourse to that volume, whose teachings only are paramount, as the rule of right and the measure of duty. In doing so, we find temperance mentioned as a cardinal Christian virtue: "giving all diligence," says an Apostle, "add to your faith virtue, and to virtue knowledge, and to knowledge *temperance*," etc. We find that it was equally the object of the Apostles of our Lord, in their public preaching, to promote, in its true sense, this same Christian grace. St. Paul, when reasoning before Felix, dwelt upon righteousness and *temperance*, as well as a judgment to come. When illustrating the Christian race, by means of the Grecian games, he says: "he that striveth for the mastery is *temperate in all things*." In writing to the Galatians, and enumerating the fruit of the Spirit of God, which, by his agency, were produced in the lives of Christians, and which evidenced their renewal, he mentions *temperance* among the rest: "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, *temperance*." Its importance, as a Christian grace or virtue, is also noticed, by the same Apostle, when describing the qualifications of a Bishop in the Church of Christ, he must be "a lover of hospitality, a lover of good men, sober, just, holy, *temperate*." In all these places, except the last, the original word is the same, and means self-government, and discipline, and control; and that, not in reference simply to one single circumstance, or gratification, or appetite, or passion. It must be, in the language of one of the passages quoted, where the Grecian combatants are presented as an example for the imitation of Christians—a self-government, and control that leads us to be "*temperate* in all things." With this representation agree the words of Dr. McKnight: "This virtue of temperance," says he, "consists in a firm habit of governing all the affections, passions, and appetites of our nature; by placing our affections upon proper objects, by restraining our angry passions, and by gratifying our appetites in moderation." If it be a term of such extensive application, and, as a Christian grace or virtue, is not only the fruit of the Spirit of God, but is designed to shed its influence over the entire life and character—duly regulating, and moderating, and controlling the Christian in all things—its proper definition, at the present day, is but imperfectly realized by Christian men. In the light of Christian truth, he is the intemperate man, not only, who gives the rein to his indulgence in excess of drinking, and, by inebriety, superinduces all the evils that drunkenness, as a general thing, never fails to bring, and, at last, closes the kingdom of God upon himself. Immoderate indulgences in other forms may equally merit the application of the term. Extravagance and excess in eating is no less opposed to the Christian virtue of temperance. We are commanded—"Whatsoever we do, whether we eat or drink, to do all to the glory of God"; and to let our "moderation be known unto all men." We may be intemperate in our pleasures and pursuits, which, in moderation, could be nothing else but lawful and right. We may be intemperate in our esteem of all earthly advantages, by permitting our labors for them to be inordinate, and our cares, vexatious and distracting. We may be intemperate in our principles, and even in promoting the interests of temperance. In a single word, wherever, and in whatever, the bounds of moderation are exceeded, in the same instance, and in the same degree, do we trangress the rules of Cnristian temperance. In its proper understanding, therefore, this Christian grace or virtue connects itself with all our necessary pleasures, and pursuits, and principles, no less than with our appetites and passions; restraining, and moderating, and controlling, and regulating the heart, and desires, and thoughts, and affections, no less than the outward habits and practices of our lives. How totally different such a view of this chief grace or virtue of the Christian is from the popular and contracted notion of the present day, which restricts it to a single species of excess, I need not tell you. Other representation, as a commissioned Ambassador of Christ, I dare not, at the peril of a broken vow, make to you, when attempting to utter the truth of God upon this important subject! Worldly policy, a temporizing spirit, or, a desire for an ephemeral popularity, might suggest the propriety of concealing the truth upon this subject: but faithfulness to the souls of men must ever prompt to a different course.

The question now comes, as to how far, voluntary associations may go, in securing its promotion, in the restricted sense of the word.

What we mean, by the *restricted sense* of the word, is the popular application of the term "temperance," to a total abstinence from all that "may intoxicate, or produce drunkenness."

That all such mere voluntary associations—that is, associations of which men may exercise their discretion in becoming members, or not, as may suit them—can only go to a certain length, and possess but a very limited influence and power, in attaining their object, as contrasted with the Gospel and the Church of Christ, as the divinely-appointed means of moral reform, cannot, for a moment, be questioned by us. The very nature of a mere voluntary organization, when contrasted with the Church of Christ as a positive institution, set up by the authority of God himself, and provided with a revelation of the Supreme Will in regard to all that concerns us, as accountable beings; lending its solemnn sanctions in aid of virtue, and in discouragement of vice—I say, the very nature of a voluntary organization, as thus contrasted, must convince any one (if the Church and Gospel of Christ be not a cheat) that the latter must possess infinite advantages over the former, to all, who will but resort to it, as the means which God has appointed for our reformation, and so, our final salvation. Otherwise, the wisdom of man has outmeasured that of the Almighty. In other words, the means established by infinite wisdom and goodness, for the reformation and restoration of mankind, have most signally failed, after a trial of almost two thousand years—since human ingenuity has originated a different plan, which promises far greater success. At such a conclusion, I am persuaded the Christian feeling, and better sense, of all who venerate our holy religion, at once must recoil; and the acknowledgement must be forced upon us, that if men would but permit themselves to be reformed and governed by the Gospel and the Church, *it is the more excellent way*—and, as such, possesses advantages, which the other cannot begin to lay claim to.

That mere voluntary associations, of whatever form, having in view the promotion of temperance, in the restricted sense of the word, can exert but a limited influence and power (as such) arises from the fact, that all their sanctions and motives are derived merely from conventional laws and regulations. For, as an association, they can pretend to no higher authority which they have the power to impose as law. Mere moral motives, and temporal considerations, and principles of expediency, with penalties purely of a secular character, must constitute the appliances and aids of all such organizations. As purely moral and secular institutions, it is not only out of their power to invest themselves with the tremendous and authoritative sanctions of our holy religion, upon the vice in question; but it would be equally prejudicial to the success and popularity of their scheme to do so, since thousands of men, who are now considered as worthy members, would be unwilling to recognize such sanctions. Popularity and success depend upon basing the frame of the scheme sufficiently broad, to allow the Deist and the Christian to stand upon a common ground; and it is owing to the simple fact that it is so, that the scheme has met with such extensive approbation and ready reception among men, who are confessed to be destitute of the first article of religion.

Another point which tends to show how far such organizations may go, in securing the promotion of temperance, in the restricted sense of the word, is, that *the scheme* of all voluntary associations is, necessarily, to attain their object by means simply of *restraint*. The outward conduct alone is sought to be affected; all, beyond this is practically regarded as superfluous and vain. Nothing higher, or deeper, is asked, than the simple pledge. Nothing is expected, of every such pledged individual, beyond the carrying out, through a self-determining effort of his own, of the vow of total abstinence. The act of taking the pledge is a placing under restraint, and practical obedience to the vow is simply the same. The heart is not sought to be touched! It is not in the power of such institutions directly to touch it! It may retain all its habitual love of the forbidden gratification; and is permitted to do so, for aught that such organizations can say, so long as the hands are restrained from touching, and the lips from tasting, the accursed thing. By such a system, man is thrown entirely upon his own moral powers and moral resources, whatever may have been his previous habits, without any supernatural or extraneous influences, professedly, to aid him, in carrying out his resolves. If he be true to his principles, his success, in carrying out the pledge that he has given, is in the same proportion with the degree of moral resolution and courage that he may possess. He has nothing superior to such moral courage—nothing beyond it, in keeping with his scheme, to oppose to the various influences, within him and without, that are constantly tempting him to a violation of his vow. A sense of honor, and temporal considerations, more or less weighty, are the motives that present themselves to his mind, as incitements to scrupulous honesty, in relation to his pledge. If these be superior to the cravings of appetite, or the force of circumstances, his pledge is inviolate; if not, he must fall a victim to the demon's power, and become enslaved again to the odious vice. The restraining influences, proving too inoperative, or the novelty of the thing passing away, the alternative is inevitable, either in secret indulgence or in open violation. How superior to all this, if men could be persuaded to adopt the method, which God has devised and established, for rendering sinful beings virtuous, and happy, and respected, are the Gospel and the Church of Christ! And in order to show how, and in what respects it is so, we shall propose the more excellent way, set forth in the Gospel, for reforming men, and state the reasons that make it such.

It will hardly be disputed, by a Christian man, that, in bestowing upon our world the gift of the Gospel, and the Church of Christ, our Heavenly Father knew all our necessities and wants, our errors, and infirmities, and vices; and intended that, as a spiritual remedy for fallen man, they should prove effectual, when fairly applied, in reforming and renewing him, as a fit subject for his own companionship above. Hence we find all the prominent vices, to which mankind are subject, distinctly mentioned in scripture; and our reformation from them urged upon us from the most awful considerations; while the most effectual means of doing so, are pointed out, as being through the supernatural assistance of the grace of God. Drunkenness is, by no means, passed by in silence among the number; and its classification by the inspired writers, shows how thoroughly it was execrated and condemned, by the Apostles of our Lord, and the early Church. "Be not deceived," is the cautionary language of the faithful St. Paul, when he adds, in the nervous language of one who spake on the authority of God—"neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, *nor drunkards*, nor revilers, nor extortioners, shall inherit the kingdom of God." And, in order to awaken in their minds a grateful remembrance of the power of the Gospel and the Church, through her sacred institutions, as exemplified in their individual conversion from the demoralizing effects of such vices, he adds—"and such were some of you, but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God." They were reformed, you will observe, not by any self-determining effort of their own, but by a supernatural aid—through "the name of the Lord Jesus, and by the Spirit of our God." So scrupulous were the early Christians, and so odious and execrable was this vice regarded among others, that they were forbidden even to associate with the drunkard, although he might have been one of their number. St. Paul says, "I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or *a drunkard*, or an extortioner; with such an one, no not to eat." The exhortations of the Apostles were also particularly directed against this vice among others, in preserving their converts from its debasing influence: "Let us walk honestly as in the day, not in rioting and *drunkenness*, not in chambering and wantonness, not in envying and strife," says the Apostle. And, as a work of the flesh, it is made to stand in bold prominence with other vices, whose fraternity cannot be mistaken; and whose influence is inevitably to close, upon him who is the subject of them, the kingdom of heaven:—"The works of the flesh are manifest, which are these—adultery, fornication, uncleanness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, *drunkenness*, revelings, and such like; of the which I tell you before, as I have also told you in times past, that they which do such things shall not inherit the kingdom of God."

What can be more explicit—more authoritative—more awful, than the declarations made by the inspired writers upon this subject? What inferior motives can possibly have an influence upon a Christian heart and mind, with whom such awful declarations can produce no effect? Such are the authoritative teachings of holy scripture, upon this important subject. It is set down as a vice of the most demoralizing and degrading character; it is accounted for from the corruptions of our nature, which incline us to all that is evil; its practice is declared to merit, and will inevitably receive, the retribution of an everlasting exclusion, of the man who practises it, from the kingdom of God; and our remedy in gaining a release from it, is represented as being through the means appointed of God, in the Gospel and the Church, by which supernatural aid will be afforded in the effort.

Now, with all due deference to the opinions and predilections of those, who are, no doubt, honestly prejudiced in favor of voluntary organizations, with a view to reforming men from the vice of drunkenness, we must be permitted to say, as Christian ministers, that the way of divine appointment is the more excellent way. The other, as a mere voluntary organization, may be good; this, as a divine institution, is more excellent. The one recommends itself to us as the contrivance of man; the other, as the scheme of Infinite Wisdom and Goodness. The one seeks to compass its object, as a temporal advantage and for the present life; the other bids us stretch our vision beyond the bound of time, and reforms for eternity. The one seeks to lop off a single branch of vice; the other applies the axe to the roots of the tree.

That you may see the superior advantages with which God has endowed the Church and the Gospel, as his own agents in this undertaking, and so perceive the reasons that make this divinely-appointed scheme the more excellent way, we shall contrast the two in several respects.

As a truth fundamental, however, to this whole subject, is the doctrine of man's fallen, helpless, ruined condition, as a sinner in the sight of God. Or, in other words, the fact of our possessing a nature, strongly inclining us to evil, and strangely impotent for good; and that, not as an accidental infirmity, "but a fault and corruption of the nature of every man—whereby he is very far gone from his original righteousness, and is, of his own nature, inclined to evil." With such as deny this doctrine, or controvert the fact, we can have no controversy on the matter in question. With such as acknowledge it, we humbly trust our views will claim and command a thoughtful consideration. For, if we be indeed, naturally inclined to that which is evil, and averse from that which is good, so that "we cannot turn and prepare ourselves, by our own nature's strength and good works, to faith and calling upon God; and have no power to do good works pleasant and acceptable unto God, without the grace of God by Christ preventing us, that we may have a good will, and working with us when we have that will;" then the absolute need of the grace of God, and the aid of the Holy Spirit, cannot be questioned, in bringing our good desires and resolutions to good effect. Let us then, as Christian men, taking those two doctrines for granted, (the lapsed condition of man, and his imperative need of the divine assistance, in aid of his infirmities,) calmly view the subject.

It is not from any inherent inefficiency in the Gospel and Church established by the Divine Redeemer, that their influence in reforming men from vice, has not been more salutary in our day. It is, because men have not fairly used these divinely-appointed aids. If the provisions made known to us in the Gospel, and provided to be carried out, and applied through the Church, were strictly and steadily adhered to, by professing Christians, the necessity would not exist, to that alarming extent that we have seen, nor the apology either, for the existence of voluntary organizations, in suppression of the vice in question. This may be fairly made out, if we view the provision which the Gospel and the Church make—to enter us in infancy among the number of the faithful, and have us reared under their sacred influences—as contrasted with the practical system of the day, which leaves every influence *for evil* to do its work, before the remedy is sought to be applied.

Let us, as we promised, contrast the two schemes, that we may perceive the reasons that make the gospel plan the more excellent way.

In the first place, the Church is a divinely-instituted society, whose laws and regulations, so far as the Gospel is concerned, are a revelation from God; while the other is merely a voluntary organization, of simply human contrivance. In the same degree, therefore, that divine wisdom transcends human wisdom, and is better qualified to originate a scheme for reforming our world, must the Church and the Gospel of the Redeemer, be superior, as an agency to that end.

In the next place, the Church is a *responsible society;* while the other is altogether irresponsible. The former, as the appointment of God, is responsible directly to Him; while the latter has no tribunal to which it is amenable, but that of public opinion. In the same degree that a sense of accountability to God exerts a superior governing influence, to mere earthly considerations, will the means appointed of God be more salutary in their effects, in restraining, and controlling accountable beings.

In the next place, the Church has the strongest and surest pledge of the divine assistance; while the other has simply the aid of human power to rely upon, in endeavoring to attain its object. This is an advantage in favor of the Church, which is in the same degree superior, as Divine Omnipotence is superior to mere human power.

And further: The Gospel and the Church commence the work of reformation at the very seat of the disease—the heart; while the other, as a superficial agency, commences with the conduct. The one seeks to purity the fountain; the other selects one of its thousand streams. The superiority of the Gospel and the Church, in this respect, to all other contrivances in reforming men, is in the same degree that it is out of the power of any other agency, than the Spirit of God, to reach and renovate that hidden fountain.

The Gospel and the Church reform not only for this world, but with a special reference to the world to come; while the other is specially anxious for this life alone. The superiority of the Gospel plan, in this respect, is in the same degree that the interests of the future world, as connected with the soul, are infinitely more worthy of our anxious thought and endeavor to attain, than those of the present life.

We are not unmindful of what may be said, in the way of objection, to the thoughts that have been thrown out. We have heard it urged, that although the Gospel and the Church of the Redeemer be the more excellent way, yet all men will not submit to it. While it is granted that they will not, yet, it does not affect the soundness of our argument. All men will not confess the existence of a God; yet that does not alter the fact of His existence. And until *all men* are brought to submit to these voluntary organizations, the objection can have no force of any moment, that all men will not submit to the Gospel and the Church.

It has been objected, also, that the Gospel and Church of the Redeemer have, from the beginning, done but little toward mastering this formidable vice, and seem to be capable of effecting yet less than ever. This objection may be honestly made, but not from due information. Nor is it true, that the Church and Gospel of Christ, have done nothing comparatively in reforming men from this vice; and is yet less efficient at the present day. To what influence was it owing, that the abominable rites of the Bacchanalian worship were destroyed, in Greece, and Rome, and Egypt? How was that great moral revolution effected, in which the crime of drunkenness, from being regarded as a religious duty, came to be highly odious and unpopular? What was it, that imparted purity and strength to public morals, and shed such a degree of light upon the heathen world, that soon led the Roman Senate, even at an early age of the Christian Church to banish the Bacchanalian mysteries from Rome and Italy? Was it not the influence imparted, and the light shed upon the world, through the agency of the Gospel and the Church of Christ? Would it ever have been so speedily effected, had not the power of their influence been felt in those places? Whatever was effected, in the way of moral reform, among the heathen, in those early ages of the Christian Church, was brought about through their influence. And in the single instance of the signal victory gained by the Church over the impure, and abominable, and demoralizing orgies of the Bacchanalia, we have an earnest of what she can do, if her influence is but fairly and zealously applied. For, if she could effect so much, in the years of her comparative infancy, she is capable of accomplishing yet infinitely more, at the present day, when she is in all the elasticity and vigor of more mature years.

But, perhaps, many persons may not know precisely what is meant by the orgies of Bacchus. And, inasmuch as the Bacchanalian mysteries have been represented by some as a slight evil, compared with the prevailing drunkenness of the present day, it may not be amiss to look into the matter.

Bacchus was the name of a God among the Greeks, Romans, and others, who was regarded and worshipped as the god of wine, or the god of drunkenness. The worship of this god was celebrated with the greatest splendor, pomp, and expense. The chief magistrate of the city of Athens (when it was conducted in Greece) assisted at the solemnities; and the troop of Bacchanalians was followed by the virgins of the noblest families. At first the worship was more simple, but soon became disgusting and revolting, beyond all description; and in the same degree that it became so, so did it gain in popular favor and esteem. The spectators were not idly such. They were seized with the same frantic spirit, and nothing but dancing, drunkenness, and debauchery—and all that the most abandoned licentiousness could conceive of, as gross and abominable—prevailed among the people. The festivals in honor of this god were numerous, and hence consumed much of the time of the people. During the continuance of the rites, both men and women made it a point of conscience to intoxicate themselves; and ran about in the most indecent manner, night and day, through the streets, fields, vineyards, and mountains, screaming, and howling, and singing, in the most wild and tumultuous manner. And so universal was this state of things, Plato tells us, that during the celebration of the orgies, there was scarcely a single person in the whole Attican territory who was not drunk; and that he himself had seen the whole city of Athens drunk at once. Even their wisest men, who endeavored to inculcate habits of sobriety in general, freely admitted drunkenness on these occasions, as *a virtue and a pious duty!* And so prevalent was the custom, that the then almost known world was subjected to its influence, and suffered severely from its deeply-demoralizing effects.

Such was the character of the Bacchanalian worship. And it was the light and influence of the Gospel and Church of Christ, as the divinely-appointed means for reforming the world and renovating human society, which broke down those abominable rites and ceremonies, and soon made the Bacchanalian mysteries to exist only as a fact upon the page of history. If the Church has lost any of her efficiency, in reforming the world from this and every other vice, it is not because such inefficiency is inherent in her; but because she has lost her *unity*, and instead of presenting an *unbroken front* in opposing vice, and seeking to subjugate the world to God, she has been rent by endless divisions, which, instead of opposing sin, have been engaged in a mutual opposition to each other.

While we would rejoice, as the friends of humanity, at all the good which may have been effected, by means of any voluntary organizations; yet, as Christian men, who have experienced the perfect sufficiency of the Gospel and the Church of Christ, as agents in reforming men, we cannot but propose the same agency to others, and by every argument in our power to command, endeavor to induce them to submit to its superior influence. Nor have we any hesitancy in declaring our conviction, that the good actually effected, by means of such voluntary organizations, is owing more or less to the preventing grace of God's Holy Spirit—of which the worst of men are not destitute—inciting and aiding them to virtuous effort.

God grant to us all, that we may not only confess the superiority of the Gospel and the Church, as the means of making us virtuous and happy; but that we all may be made to share in their renovating influence and power; so that we may have the promise, not only of the life that now is, but of that also which is to come.

Advertisements.

LIFE ASSURANCE.

NATIONAL LOAN FUND LIFE ASSURANCE SOCIETY.
26 CORNHILL, LONDON,
And 71 Wall street, New York.
Capital, £500,000 sterling, or $2,500,000.
(*Empowered by Act of Parliament,*) 2d. *Vict.—Royal Assent* 27*th July*, 1838.
"A Savings Bank for the Widow and the Orphan."
T. LAMIE MURRAY, George street, Hanover Square,
Chairman of the Court of Directors in London.
Secretary—F. FERGUSON CAMROUX.

UNITED STATES BOARD OF LOCAL DIRECTORS:

NEW YORK:
C. Edward Habicht, Chairman, Samuel S. Howland,
John J. Palmer, Samuel M. Fox,
Jonathan Goodhue, William Van Hook,
James Boorman, Aquilla G. Stout,
George Barclay,

PHILADELPHIA:
Clement C. Biddle, Louis A. Godey,
George R. Graham, William Jones.

BALTIMORE:
Jonathan Meredith, Samuel Hoffman,
Dr. J. H. McCulloh.

BOSTON:
George M Thacher, Benjamin Seaver,
Franklin Dexter, Jonathan Chapman,
Israel Whitney, Elijah D. Brigham.

J. LEANDER STARR, General Agent.
EDWARD T. RICHARDSON, General Accountant,
For the United States, and British N. A. Colonies.

Part of the Capital is permanently invested in the United States, in the name of three of the Local Directors, as Trustees.

The present annual revenue derived from premiums on American policies is about $100,000.

A new pamphlet containing much original matter illustrative of the benefits of Life Assurance, can be had at the Society's chief office, 71 Wall street, *gratis.*
J. LEANDER STARR, General Agent.
April 1—3m.

ENGLISH AND FRENCH BOARDING SCHOOL FOR BOYS.

Rev. S. DOUGLASS, A. M, Rector.

THE splendid mansion, now known as "the New York Orthopedic Institution," has been rented for the purpose of establishing an English and French Boarding School for Boys. The building is situated immediately upon the bank of the Hudson; and there are connected with it about twenty-five acres of land, thus affording ample space for play grounds. The distance from the City Hall is about 5 1-2 miles; and access to the Institution is by the Bloomingdale road, stages upon which pass the premises every 40 minutes.

The Institution is designed to afford the most ample opportunities for thorough instruction in English, Classics, Mathematics and French; the latter will form part of the *daily* study of the pupils, *and that without any extra charge.*

Strict attention will be paid to the moral and religious culture of the pupils.

The Institution will be opened on Monday, April 3d, 1848, but pupils will be received at any time, and charged only from the time of entrance.

For the accommodation of parents in the city, who may desire it, the Rector will receive pupils, and give them all the advantages of the Institution, with board, from Monday till Friday.

For further particulars, as to terms, &c., see Circulars, which can be obtained at the office of the "Churchman," and at the bookstore of the Messrs. Appleton.

The Rector refers by permission to the following gentlemen—

Rt. Rev. W. H. DeLancey, D D. LL.D.; Rt. Rev. W. R. Whittingham, D.D.; Rev. S. F Jarvis, D.D. LL.D.; Rev. Bird Wilson, D.D. LL.D; Rev. W. H. Berrian, D.D.; Rev. Samuel H. Turner, D.D.; Rev. J. M. Wainwright, D.D; Rev. J. F. Schroeder, D.D.; Rev. S. Seabury, D.D.; Rev. J. H. Price, D.D.; Rev. B. I. Haight, D.D.; Rev. R. Cox; Charles Anthon, LL.D.; W. H. Harison, Esq., A. J. Bleecker, Esq., Abel T. Anderson, Esq., H Waldo, Esq., O. E. Hosmer, Esq., A. V. Williams, M.D., J. M. Bradhurst, Esq. April 1.

ORGANS—HENRY ERBEN, 172 Centre street, offers for sale the following Organs:

One Gothic Organ of twelve stops, and one octave of pedal pipes; dimensions of case, 16 feet high, 19 feet 6 inches front, and 6 feet 5 inches deep.

Three Gothic Swell Organs of eight stops; dimensions case, 9 feet two and a half inches high, 6 feet 4 inches wide, and 4 feet deep.

Two Grecians of 8 stops, 19 feet high, 6 feet 6 inches wide, and 3 feet 5 inches deep.

Two Gothic Organs of 4 stops, 8 feet high, 5 feet 4 inches wide, 2 feet 6 inches deep.

A variety of Parlor Organs.
One second-hand Church Organ.
November 3—yly

PARLOR FURNITURE.

The Subscribers having constantly on hand a general assortment of Parlor and Cabinet Furniture of their own manufacture, and of the latest Parisian styles, would invite the attention of their friends and the public generally to call and examine their stock before going elsewhere. Owing to the advantages which they possess over many others, they will be enabled to sell at the lowest cash prices.

Also Church Furniture made to order.
Pew Cushions either in Hair or Moss.
Pews stuffed and lined, &c.

DIXON & STONEY,
Cabinet Makers and Upholsterers,
April 8—yl 555 Broadway, near Prince.

CHURCH TRIMMINGS.

THE subscribers keep constantly on hand an assortmen of Pulpit Trimmings, consisting of Satin and Worsted Damasks, Silk Velvets, and Plusors, with an assortment of Silk Tassells, Fringes, Gimps, and every other article required for Pulpit Trimmings.

Also furnished to order Pew Cushions, either in Hair or Moss. Pews stuffed and lined.

CHARLES McAULEY & CO.,
Upholsterers, 116 Hudson street.
February 27—yly

ORGAN BUILDING CHEAP! The subscriber having located himself at Buckram, Long Island, a few miles from the village of Glen Cove, is prepared to execute orders for every description of Organs now in use, with all modern improvements at a lower price than any other establishment in the United States. His long experience, both in Europe and America, warrants the assertion that for workmanship, richness of tone, &c., his organs cannot be surpassed—they will be delivered in New York free of charge, and carefully packed for transportation. Orders addressed as above will meet with prompt attention.
May 20—6m HENRY [illegible]

At reduced prices for Cash only.

Published and for sale by

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository No. 20 John-street, New York:

BOOKS OF INSTRUCTION

Union Primer,	per hundred,	$2 00
Prot. Epis. Sunday School Book, No. 1,	"	1 25
" " " No. 2,	"	1 50
" " " No. 3,	"	1 75
" " " No. 4,	"	3 50
Questions on the Sunday School Books,	"	4 00
Catechism No. 1, (Scripture Catechism,)	"	1 25
Catechism No. 2, (Catechism broken into short questions and answers,)	"	2 00
Catechism No. 3, (Catechism enlarged by Bishop Hobart,) stiff covers,	"	6 00
Catechism No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ,	"	4 00
Beaven's Help to Catechizing,	"	6 00
Lloyd's Catechism on the Evidences of the Bible,	"	2 50
Church Catechism,	"	1 00
First Truths,	"	2 00
Duty to God,	"	50
Church Primer,	"	1 25
Office of Devotion for Sunday Schools,	"	2 00
Sunday School Liturgy, and Psalms and Hymns, stiff covers,	"	6 00
Manual of Short Prayers for Children,	"	1 50
Harmony of the Creeds,	"	2 00
Questions on the Book of Common Prayer,	"	2 00
Collects from the Prayer Book,	"	1 50
Questions on the Collects, stiff covers,	"	6 00
Catechism on the Collects,	"	20 00
Epistles and Gospels from the Prayer Book,	"	6 00
Questions on the Epistles and Gospels, Parts 1 and 2, stiff covers	"	8 00
Manual of Oral Instruction upon the Bible,	"	2 00
Easy Questions for a Little Child, with answers in the words of Scripture,	"	2 00
The History of our Blessed Lord, in Easy Verse,	"	6 00
Bible Companion, vol. 1, Old Testament,	"	18 00
" " vol. 2, New "	"	20 00
Quest. on St. Matthew, part 1, stiff cov.,	"	6 00
" " 2, "	"	6 00
" " 3, "	"	6 00
Questions on the Acts, 1, "	"	6 00
" " 2, "	"	6 00
" " 3, "	"	5 00

A discount of 10 per cent. from the above prices is allowed to Sunday Schools, auxiliary to the Union, and to individuals purchasing to the amount of ten dollars.

LIBRARY BOOKS.

CHEAP LIBRARY. *One Hundred Volumes* bound with muslin backs, and containing 159 books, put up by direction of the Executive Committee, for TEN DOLLARS. This is believed to be the cheapest Library in the country.

THE LIBRARY to this date, in 173 vols., of various prices. Total, $25,59 nett.

THE CHILDREN'S MAGAZINE, bound in 38 vols., of 144 pages each. Price for the set, $6,84 nett.

THE JUVENILE LIBRARY, 6 vols., 32 mo. Price for the set, 87 cents nett.

NEW LIBRARY BOOKS.

THE DOUBT SETTLED,	half morocco,	10 cents
SIMPLE STORIES,	" "	12 "
THE JEWELS,	" "	16 "
STORIES ILLUSTRATIVE OF OUR DUTY TO GOD,	" "	18 "
CHARLES BURTON. A Tale.	" "	23 "

NEW BOOKS OF INSTRUCTION.

THE CHURCH CATECHISM SIMPLIFIED, *by Question and Answer*, $3 00.

SCRIPTURE READING LESSONS *for Young children*, $6

BEAUTIFUL BOOKS FOR GIFTS.
In quarto form, upon superfine paper.

THE OLD MAN'S HOME. By the Author of The "Shadow of the Cross," &c., with beautiful illustrations. Muslin, 50 cts; fancy paper, 25 cents.

THE SHADOW OF THE CROSS. An Allegory By the Rev. Wm. Adams. With elegant illustrations. Muslin, gilt, 62 1-2 cents; fancy paper covers, 25 cents.

THE DISTANT HILLS. An Allegory. By the same author. Similarly illustrated. Muslin, gilt, 62 1-2 cts. fancy paper, 25 cts.

SACRED ALLEGORIES. The Shadow of the Cross and The Distant Hills, in 1 vol. Muslin, gilt, $1.

THE DARK RIVER. An Allegory. By the Rev. Edward Munro. With 4 elegant illustrations. Muslin 62 1-2 cents. fancy paper, 25 cts.

THE HISTORY OF OUR BLESSED LORD. In Easy Verse. With beautiful lithographic illustrations, &c. Muslin 50 cents; fancy paper covers, 31 cents.

THE CASTLE ON THE ROCK. With a fine wood engraving. Muslin, 25 cents; fancy paper covers, 12 1-2 cents.

FIDELIS, THE SOLDIER OF THE PRINCE OF PEACE. An Allegory. With a fine engraving. Fancy paper, 8 cents.

PERIODICAL.

The CHILDREN'S MAGAZINE, *monthly publication*, 24 pages, 18mo—and three numbers in one quarterly, to save postage to distant subscribers—single, 25 cents per annum, and fifty copies for $10—payable always in advance.

Address all orders for Books, and all remittances
DANIEL DANA, Jr., Agent,
Jan. 1, 1848. Church Depository, 20 John street.

THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK.

No 15 Wall street.

Nett amount of accumulated premiums invested in mortgages and N. Y. State and City Stocks and U. S. Government, $376,282,20.

THIS Company is organized on the purely mutual principle, and its business is restricted by the charter to the insurance of lives, and granting annuities and endowments, and now ranks among the strongest and safest institutions in this country. The whole of the profits inure to the benefit of the policy holders. An extensive and prosperous business promises large dividends on the first division of profits on the 1st February, 1848, and persons now insuring will share in these profits if they survive that period.

The premiums are paid annually, semi-annually, or quarterly, if desired, and are as low as any American Company, and lower than the English, with a participation in the profits. Policy holders are secured by investments in bond and mortgages on real estate in the city of New York and Brooklyn, worth double the amount loaned thereon, and in stocks of the State and city of New York, and of the United States.

The transactions of this Company are on the cash principle; consequently the survivors of parties insuring with it will not be subjected to the heavy drawback of accumulated premium notes, reducing the benefit of the assurance to a small pittance.

Persons may effect insurance on their own lives and the lives of others. A married woman can insure the life of her husband, which will inure to her sole use and that of her children.

Pamphlets explanatory of the principles of Mutual Life Insurance, and illustrating its advantages, with forms of application, may be obtained at the office of the Company 56 Wall street, or of any of its agents

TRUSTEES

Morris Robinson, Alfred Pell,
William J. Hyslop, David C. Colden,
R. H. McCurdy, John C. Thatcher,
Frederick S. Winston, Rufus L. Lord,
C. W. Faber, William Betts,
Mortimer Livingston, Joseph Blunt,
Theodore Sedgwick, Isaac G. Pearson,
Stacy B. Collins, William Barnewall,
John H. Swift, William Moore,
Jos. B. Collins, Zebedee Cook,
James S. Wadsworth Jonathan Miller,
Henry W. Hubbell, Fitz Green Halleck,
Gouverneur M. Wilkins, Robert Schuyler,
John V. L. Pruyn, Amos S. Perry,
Frederick Whittlesey, Joseph Tuckerman,
Charles Ely, Gidnon Hawley,
John C. Cruger, Wm. J. Bunker,
Walter Joy, One vacancy.

MORRIS ROBINSON, President.
SAMUEL HANNAY, Secretary.
MINTURN POST, M.D., Physician to the Com'y.
JOS. BLUNT, Solicitor. 504 Broadway
May 22—tf

CHURCH SCHOOL FOR YOUNG LADIES,
UNDER THE SUPERVISION OF THE PASTOR OF THE CHURCH OF THE HOLY COMMUNION.
Miss AYRES, Principal.
No. 54 West Twenty-first street, New York.

THE Fall Term of this Institution will commence on the 15th of September. A Prospectus of the School may be obtained of the Rev. W. A Muhlenberg, D. D., No. 110 Twentieth street; of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John street.

REFERENCES

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq. March 25—tf

---

BANVARD'S
MAMMOTH PANORAMA OF THE
MISSISSIPPI RIVER!
Painted on Three Miles of Canvas!

Exhibiting a view of country 1200 miles in length, extending from the mouth of the Mississippi River to the city of New Orleans, and reaching over ten degrees of latitude. BEING THE LARGEST PAINTING IN THE WORLD!

Open every evening (Sundays excepted) at the NEW PANORAMA BUILDING in Broadway, adjoining Niblo's Garden.

Admission 50 cents; children half price.

The Panorama will commence moving at 7 o'clock precisely.

Afternoon Exhibitions on Wednesdays and Saturdays, at 3 o'clock. Seats secured from 10 till 12 o'clock, A.M
December 18—yl